A PLEADER TO THE NEEDER WHEN A READER.

AS all, my friend, through wily knaves, full often suffer wrongs,
Forget not, pray, when it you've read, to whom this book belongs.
Than one Charles Clark, of Totham Hall, none to't a right hath better,
A *wight*, that same, more *read* than some in the lore of old *black*-letter.
And as C. C. in *Essex* dwells—a shire at which all laugh—
His books must, sure, less fit seem drest, if they're not bound in *calf!*
Care take, my friend, this book you ne'er with grease or dirt besmear it;
While none but awkward *puppies* will continue to "*dog's*-ear" it!
And o'er my books when book-*worms* "*grub*," I'd have them understand,
No marks the margins must de-*face* from any busy "*hand!*"
Marks, as re-marks, in books of Clark's, when e'er some critic spy leaves,
It always him so *wasp*-ish makes, though they're but on the *fly*-leaves!
Yes; if so they're used, he'd not de-*fer* to *deal* a fate most meet—
He'd have the soiler of his *quires* do penance in a *sheet!*
The Ettrick *Hogg*—ne'er deemed a *bore*—his candid mind revealing,
Declares, to beg "a *copy*" now's a mere pre-*text* for stealing!
So, as some knave to grant the loan of this my book may wish me,
I thus my book-*plate* here display, lest some such "fry" should *dish* me!
—But hold,—though I again declare WITH-holding I'll not *brook*,
And "a *sea* of trouble" still shall take to bring book-worms "to *book!*"

Not in Herbert.
Not in Zool. Bodl.

4453.aa.9.

A GODLY AND FRVITFVLL SERMON PREACHED AT GRANTHAM, Anno. Dom. 1592. by FRANCIS TRIGGE.

Wherein as in a glaſſe, every degree may plainly ſee their ſpots and ſtaines *and may bee thereby made in deede beautifull* (if they doe not hate to be reformed) *againſt the appearance of Ieſus Chriſt.*

Newly corrected and enlarged by the Authour.

Pſal. 68. Verſ. 11.
God gaue the worde and great was the companie of the preachers.

AT OXFORD.
Printed by IOSEPH BARNES.
1595.

HE Prophets among the *Iewes*, when they had ended their Sermons, set them vpon the dores of the temple: that the people might afterwarde viewe with their eies, that which they had heard with their eares, & that they might (as it were) ruminate, and chewe againe in their hearts that wholsome foode, which with their outward senses & (as it were) with their mouthes, they had receiued: As may be collected out of the Prophets *Esay* and *Habakuk*, where the Lorde commuandeth the one, to take a great rowle and to write therein; and the other, to write his vision and make it plaine vpon tables, that he may runne that readeth it. And as *Habakuk* was here by Gods owne mouth enioyned to doe: so it is likely all the other Prophets were accustomed: onelie he after a more straunge and plaine maner, to moue the people better to marke this doctrine. And after these sermons had stoode a sufficient time vpon the dores of the temple, the priestes which had the gouernement thereof, tooke them down, and laid them vp safely and kept them among their other holy and sacred records. And so by this meanes, it is thought the sermons of the Prophets were reserved and came to our hands. Surely this custome were verie necessary for our daies. For as many amongst vs heare the word of God ioifully, & receiue his seede gladly, so they forget the same (as it should seeme) as speedily, and keepe not that good seede in their hearts carefully. And hereof commeth so smal fruit of so great labours: The word goeth in at the one eare and out at the other: The pastor *Esa.* 8. 1. *Hab.* 3.

preacheth to them in the Church, but that pincher and poler covetousnesse preacheth to them at home in their houses. And one worde of his, is of more weight with them then whole sermons of the other. And the reason is, because he is stil present with thē. still drawing them, and daily perswading them: And the other but one onlie houre in a day, or perchance once in a weeke: So that hereby that subtil enemie Satan hath no smal advantage. Now if Gods people had present with them also at home before their eies, and at hand in their houses, the triacle & most assured and approved Mithridate of gods word, mingled and made fit for them by the skilfull Phisitions of their soules, to tast of against his poisoned persuasions, as wel as they haue in the Church and congregation: I doe not thinke that this poison could doe so much harme, or that it coulde infect so manie as it doth. The Prophet *David* pronounceth that man *blessed, that hath not walked in the counsel of the vngodly*, be they accoūted never so wise in this world: *nor stand in the way of sinners*, though it be never so gainful: *nor sit in the chaire of the scornefull*, though it be never so stately and worshipful. *But his delight is in* hearing *the lawe of the Lord* preached and declared vnto him, *and vpon that wil he meditate* at home in his house, & vpon his bed even *day and night: & looke whatsoever such a man goeth about or taketh in hand, it shal prosper.* The children of *Israell* in passing over *Iordane*, were not onlie commaunded to followe the arke of God, the priests bearing it on their shoulders: but also that 12. *men should take out* 12. *stones, the priestes abiding still yet in Iordane, and carrie them home to their lodgings, as perpetuall and domesticall schoolemasters, of that great and mightie deliverance, and conduction of them by the Lorde:* So all Christians, must not onelie followe the preachers

chers of the gospell, they bearing the arke of the covenant, and promise of god on their shoulders, thorough the Iordane of this world, by hearing at their mouths obedientlie Gods commaundements, and receiving the sacraments at their hands in the congregation: but they must carry out of the depth of this Iordane, dried vp by the Lords spirit, and from this holy assembly, certaine stones home with them into their lodgings, as continuall teachers to them, and their children, and families for ever. The nature of man (as we must all confesse) is prone to wickednesse, and our memories are catching quicklie, and holding fast naughtinesse, but very slippery and forgetful of goodnesse and godlinesse. So that we haue neede of some daily remembrauncers of goodnesse, and of some Printers, to Print godlines hourelie in our hearts. And heere surely, as we haue great cause to thanke our God, for manie his gracious benefites powred vpon our age, and his Church, so especially, for the great helpe and furthering of learning and knowledge, the art of Printing. Our most gracious God, as a rich father, hath not powred out all his benefits vpon that first and golden age. Herein he exceedes *Isaac*, he hath innumerable and wonderfull in store, as wel for his younger, as elder children. In the first age, they were compelled to write their wisedome and knowledge vpon the barkes of trees, to ingraue it in lead or in stone, for a monument that it might come to their prosperity. Hence we read, that *Plato* gaue one hundreth pounds for three of *Pithagoras* bookes: So deare and hard to be come by, was learning at that day. Hence *Augustine* said truelie, speaking of the seuen wise men of *Greece*: O poore worlde, and naked of wisedome, which couldst finde, but seuen, among thy thousands, and those fooles to.

For lacke of the heavenly knowledge. And O happy daies of ours, wherin wisedome floweth as a streame, in all places: in comparison of those small droppes they enioyed. But to come nearer to our time, even since *Christ*, in the fathers daies, how scant was learning, and how hard to be obteined. I reade of *Pamphilus* Pastor of *Cæsarea* thus much in S. *Ierome*, that he wrote out with his owne hand almost all *Origens* workes, and that *Ierome* found vpon the twelue smal Prophets twenty fiue volumes of *Origens* questions written with his owne hand, which he loved, & kept with as great care, as if he had possessed all *Cræsus* riches. O precious bookes, O painfull pastor. The benefit that god hath bestowed vpon vs in comparison of them is vnspeakeable, which may haue *Origen* and *Augustine*, and all the fathers, for a small price, with a little labour, by the art of Printing. And as we haue received at gods handes this most excellent talente, so we ought in duetie to vse the benefite thereof as much as in vs lieth, everie man to the building of his Church, and vanquishing of his enemies: If among the *Iewes* the prophets tooke paines to write their sermons againe, after their vttering of them that Gods people might be the better edified: surelie the same necessitie lieth even vpon vs. Our people, lacke as much this helpe of Printing againe the word in their harts, by reading it after the preaching as the *Jewes* did, and the waie to vs to doe it, is more easie then to them. Therefore me thinkes, they are greatly to be commended, that not onelie feede the flocke of *Christ*, but feede it as much as also in them lieth, that is, by all meanes possible, that is not onely preach *Christ* in the house: but even on the house top, that is, publish to all, even to all the world, as much as in them lieth, by speaking, by writing,

Ieron. de viris illust.

1. Pet. 3.

by

by Printing *Iesus Christ*, and the wholsome doctrine of his Gospell which is called ὑγιαίνων or healthfull because it bringeth health, maketh sound the soule of man: and is indeede onlie that vnicornes horne, which is of force against the poyson of all the beasts of the forrest, I meane the Devils, and all the heretikes of this worlde, and all their infections. Saint *Paul* saieth, *to everie man is given the manifestation or plaine declaration of the spirit, to profit withal*, as though he should say, if thou haue the spirit of God, or any of his gifts, thou maiest not hide them, or keepe them secret, but thou must labour therewith by al meanes to profit thy brethren. These two things must go together, that is to say, to make manifest the giftes of God and to profit thy brethren, to helpe them, not to hurt them, to builde them in the faith, not to pull down any which are wel builded already; to further and to set forwarde, and not by any meanes to hinder the Lords worke. The which two markes, I would to god, al the brethren and faithfull ministers of *Iesus Christ* would alwaies with all their cunning and skill, levill and aime at. Our saviour is the light of the world; all his children, especially his ministers, are the sons of light: they must shine and giue light to all men, not only by their wordes: but also by their workes. The Lorde hath lighted a candle in every mans heart, and he wil not haue it hid, either vnder the bushell of our small measure, or weakenesse: or vnder the bed of our ease and sluggishnesse, he will haue his one talent to be brought forth and to be exercised, as wel as his ten talents. He hath sent fire into the earth: and what other thing willeth he, or delighteth in, but that it should burne? Now the nature of fire, especially if it burne, as we know, is not onelie to giue heate, but also to give light. He sent downe

1. *Tim.* 6. 3.

1. *Cor.* 10.

Mat. 25.

vpon his Apostles, not onely tongues but also fierie tongues with the rushing of a mighty winde, which filled all the place where they sate. Which all doeth teach nothing els, but the force, the might, the power, the office, the fulnes and great aboundance of Gods spirit, where it resteth: It burneth, it flameth, it maketh zealous, it giveth light, it disperseth all cloudes of errors and ignorance, it filleth the whole house, it is not pinching, it floweth like a great river.

Heb. 10. 24. 25. Nowe is the time if ever, when that exhortation of the Apostle should take place: *Let vs consider one another, and view the liues and conuersations & dealings, and workes one of another to prouoke to loue, and to good workes, not forsaking the fellowship that we haue among our selues, as the maner of some is:* For we are all brethren more neare kinne then *Esau* and *Iacob*: *But let vs exhorte one another: and so much the more, because we see the daie draweth neare:* If then neare, why then marvel not, dear brethren, if we preach how that it is now nearer. But beleeue vs, and vse the diet and wholsome counsell prescribed here by the Apostle for the time, *let vs exhort one another*, and not onely moue, but *prouoke and pricke forward*, eve with those *sharpe goads* of the preacher, one another to good workes. For at that time Satan shall go about like a raging and hungry Lyon, greedy of his pray, he shall rage horribly, he shall allure draw and entise forcibly, because he knoweth his kingdome shall endure but a while. And hereof commeth the wickednes and aboundance of sinne of our daies; very few striue against him, very few thinke of him. And alas how easie is it to overcome one that maketh no resistance: he perswadeth to covetousnesse and we runne headlong to it: he shewes once but a proud vaine and disguised fashion, and we will haue it straight way, whatsoever it cost vs. Alas heere howe

Eccl. 12. 11.

easie

eaſie is it to overcome men thus affected in their mindes? wherefore all men muſt now, ſeeing that this day draweth ſo neare, ſeeing Satan rageth ſo fiercely, ſeeing we are all brethren, not as *Eſau* & *Iacob*, but of Ieſus Chriſt, conſider the dealings and doings one of another, provoke to good workes, diſcloſe his baites, and ſleights, and wage battaile againſt him.

Theſe things haue moued me to offer to thy good conſideration (gentle reader) this little pamphlet, as a little glaſſe to ſee the deformities, and blots, that are to to common in moſt mens faces, to ſhew the ſumme of Satans entiſements, & ſo much the rather becauſe that the day draweth neare: that ſo I may pull ſome out of the fire of ſinne and wickednes, which he hath kindled, and now burneth ſo vehemently in al places, amongſt al ſorts of men; and that others may learne to hate the filthy garmentes of the fleſh, and the beaten way of this wicked world, which moſt men follow, and to put on that newe man *Jeſus Chriſt*, and to bee clad with his righteouſnes, and to be adorned with his workes; that they may truely ſay with the Apoſtle, They liue not now, but *Ieſus Chriſt* liueth in them: the which the ſame *Ieſus* grant vs al to ſay and to doe, for his glorious names ſake, which is the giver of all good giftes: to whom with God the father, and the holy ghoſt, bee all praiſe, honor, power, ſalvation, and glory, for ever. *Amen.*

BRITISH
14 JY 1903
MUSEUM

1. *Beholde, the Lord maketh the earth emptie, and he maketh it waſt: he turneth it vpſidedowne, and ſcattereth abroad the inhabitants thereof.*
2. *And there ſhalbe like people, like prieſt; and like ſervant, like maſter; like maide, like miſtreſſe; like buyer, like ſeller; like lender, like borrower; like giver, like taker to vſurie.*
3. *The earth ſhalbe cleane emptied, and vtterly ſpoiled, for the Lord hath ſpoken this word.*

OF all the creatures of God (Right worſhipful and welbeloved in our ſaviour Chriſt) the hearte of man is moſt diverſly delighted & affected. Some men delighte in one thing and ſome in another: and theſe their delightes are mutable. They continue not the life of man, no nor ſcãt the wagging of a leafe. Every yeare a new faſhion, every day a new deviſe. The delights of other creatures are cõmon to the whole kinde, and are the ſame alwaies: But mens delights are not ſo. And as their delightes, ſo their deſires & expectations are ſtraunge. Some harken onely after newes with the Athenians; ſome

some search for the successions of kingdomes, with timeservers; and many with the Gētiles feare some strange events, marking the coniunctions of the planets and stars; many even with Absalon wait for and no doubt wish their fathers deathes and dominions; many say who will let vs see any good, who will shewe vs the way how we may gaine any thing, with the cōmon sort in Davids daies; and these are the wishings, and desires, and waitings, of the men of our age. But such curious heads shall never know the truth with the Athenians; such timeservers shal perish with Achitophel; such wicked children shall make their endes strangelie with Absalon; such insatiable worldlings shall be satisfied with torments in hell with the rich man. But in truth there is one thing to be looked for and desired and wished and that of all Christians, & that at this time which amongst al these is cleane forgotten: I meane the kingdome of Iesus Christ his glorious comming, our heavenly inheritance the which thing our first verse heere teacheth vs. There was a time when with some reason these earthly thinges which men now so greedily gape after, might haue bin cared for & embraced, when the world was in her youth, at the dawning of the daie: but now in her old age, in her wrinkled visage, at the sunne setting, so greatly to esteeme this world,

woꝛld, to bestowe such cost vpon a lover whose beauty is past, and which is even now readie to forsake vs, is folly. Now is the time when he that is on the house top, should not come downe to fetch any thing out of his house, noꝛ hee that is in ỹ field, should returne to fetch his clothes; foꝛ even as Ierusalem besieged was neare her end, even so now is the state of the whole woꝛld. It dꝛaweth to an ende, it is all in an vpꝛoare, warres are almost on every side in every place, pꝛeparations to battaile in every kingdome, & that every yeare: so that now shoꝛtly that same great battaile of the great day of God almighty is at hand, ꝛ to be looked foꝛ. And why should men then in this fickle state of all thinges, set their hearts vpon this wicked woꝛld? So that I may iustly say to the vaine, and covetous mẽ of these our daies, as Elizeus saide to his bꝛibing and naughty servaunt Gehazi, Is this a time to take money, to receiue garments, & olives, and vineyards, and sheepe, & oxen, & men servants, and maide servants? Samariah shalbe besieged &c? So may I say. O ye vnwise among Gods people, Is this a time to build faire stately and goodly houses? Is this a time to plant hedges, to enclose commons, to ouerthꝛow townesships? Is this a time to pamper your flesh, to wallow in your pleasures, to cloath your selves like Pagans? Is this a time

2. Kings. 5. 26.

to

to purchase lande without measure, never to be satisfied with this vile earth, to seek after gaine as after a God, seeing all this is but vanity as Salomon teacheth vs? Nay rather seeing this world is nowe vanishing awaie as the Gospell warneth vs, The world shall surely bee destroyed, and the earth shal burne, and all the works thereof, saith Peter, and doe we bestowe such cost against the fire? Surely this is not wisedome, we flatter our selues, we promise happy times, but alas we are deceived. That which the gospell promiseth vs not (saith Augustine) let vs never looke for. The gospel promiseth a crosse to al Christs disciples, & great stormes to the ship, wherein he saileth, & afflictions to his church, these things (saith Augustine) wee are to looke for, and not to set by this world. We liue in the time whereof the Prophet Ioel speaketh, and if we were wise we would frame our liues according to his counsel: The day of the Lord, saith he, is a terrible day and at hand: Rent your heartes and not your garments and turne to the Lorde with fasting weeping and mourning. But we will neither rent hearts, nor coates, we bestowe so much cost on them; we wil feast, we cannot abide to fast; we wil be merry, weeping is childishnes. This is Satans counsel: But Ioels is quite contrary, we shoulde in sackcloth with

Mat. 16.

Ioel. 2.

hungry

hungry bellies & watery eies as did Ahab, returne to our God. Such should be the attire, diet, and outward shew of our eies. But we like Agag & not like Ahab, well fed, finely attired, with pleasant countenances, prepare our selves to appeare before our God. I would to God at this day, all our coy and curious dames which delight in their newe devised fashions, woulde marke the third of Esay, how the daughters of Ierusalem were there decked and adorned; and by and by after in the daies of Ieremy, who followed next after Esay (that which the Lorde there threatneth) how they were carried prisoners into Babylon. I would they would cal to minde Iesabel, who was starching or painting her face, and was throwen down thorough a window, and would abhor their starch & vaine paintings: that they would be ashamed of that colour, which the Lorde hath not given them both in their faces and in their haire: I would also that all those children of Belial that weare long haire, not like the Lordes sheepe, but like goates; not like men, but like monsters, nay like Satyrs, that is Divels (which of long haire tooke their name as the hebrew word importe) woulde remember the story of Absalon, who was hanged by the haire of his head. And why? No doubt because therein he offended God. If God liked it not, or woulde not tolerate it in a kings

1. Sam. 15. verse. 32.

2. Kin. 9. 30.

Shagnir signifieth one that hath long haire, wherof Satyrs were derived.

kings sonne, how much lesse will he allow of it in meaner men? The strangenesse of Absalons death may teach vs two things. First in that he was hanged, his rebellion against his father: he would haue bin king in his fathers place, he would haue beene advanced, and God extolled him indeede, but on a tree. Secondly, the pride he had in his long haire: in that he was hanged therin, surely Gods punishment herein seemed to haue a relation to those thinges wherein he offended.

Esau is reported to be hairy the 27. of Gen.

And I would that our Esaues, would learne that good lesson of David, Absalons father, which his disobediēt son would not learne, that God will wound the hairie scalpe of his enemies, of such a one as goeth on still in his wickednes. And do they not feare the Lords hand: are they stronger thē he? Or that good lesson of S. Paul: doth not nature it selfe teach, that it is a shame for a man to haue long haire: and wil they glory in their shame? Surely it is a signe that sinne is full ripe, when it falleth out of the huskes, and vaunteth it selfe abroade, without blushing, naked and vncovered. The harvest cannot be farre of.

Psal. 68. vers. 21.

1. Cor. 11. 14.

If any should haue an account to make before an earthly prince, how would he be careful and sure to haue al things straight? he would haue his answeres ready, to every demaunde.

Now

Now we are al to make accoũt before the king of al kings, and how negligent are we? Against this account, we should first feede the poore, and we feede our selues most daintily: we shoulde house and harbor the harborlesse, and we build our owne houses most stately; we should cloath the naked, and we adorne our selues most vainly; we should visite the sicke, and we cannot abide the smell of their houses most nicely; their cotages are to base, we cannot stoope so low, as once to enter into them. As for prisoners they are so far of, we never thinke of thē. These are our dealings, but these shall not answere to the Lords demands at the day of iudgement, these workes will not please our Maker, these expenses will not be allowed at the day of our account. Let vs be wise in time, and let vs marke the times and seasons.

Mat.25. Placilla *the wife of* Theodosius *the Emperor did visite the cotages of poore men beeing sicke and gaue them meate with her owne hands* *Nicephor. lib.12. cap. 42.*

When our saviour ascended vp into heaven, his disciples stoode looking vp into the aire after him. But there were two men from heaven taught them another lesson and what indeede they should looke for: Ye men of Galile (say they) why stand ye gazing into heaven? This Iesus which is taken vp from you into heavē, shall so come, as you haue seene him go into heaven. As though they should say, now waite for his comming againe: & this doctrine even thē immediatly after, Peter taught Cornelius, *Acts. 1.* *Act. 10.*

And he commanded vs (saith he) to preach vnto the people and to testify and saie: that it is hee, that is ordained of God, a iudge of quicke and dead. And the same lesson taught Paul to Festus & Drusilla his wife when they
Act.24.25. came priuately to conferre with him: he disputed with them of righteousnes by the faith in Iesus Christ, of temperance and iudgment to come. So long before you wil say? Yea even so long before. Why thē much more this doctrine is to bee taught nowe. This lesson also the Prophet Esay in this first verse teacheth: no doubt it is the onely doctrine fit for our daies. This iudgment to come is the onely thing that is to be looked for, of all true Christians & seruants of Iesus Christ, not only every yeare, but every day, nay every houre. He is the next Monarch that shall succeede, whose kingdome shal dash al kingdomes of the world to powder.

Strangenes of eclypses, and the multitude of them in our daies, in comparison of the daies of our fathers, and the two eclypses of the sunne which shalbe seene this yeare, which I thinke was not seene in the memory of man before, the inflammations of the aire, and the ragings of the seas, the vnseasonable sommers, and miraculous flouds which wee haue had, the vncertainty of all things vpon earth, surely all these are signs of this his comming. Such shalbe the

state

ſtate of Chriſtes common wealth, againſt his comming ſuch ſtraunge ſignes & wonders they ſhall haue in thoſe daies. Luke witneſſeth, Then there ſhalbe ſignes in the ſunne, in the moone and in the ſtarres and vpon the earth, trouble among nations, with perplexity; the ſea and the waters ſhall roare, & mens harts ſhal faile them for looking for theſe things, which ſhall come on the worlde. The wiſe men, the Nigromancers, the Deuiners, the Aſtrologers, ſhalbe forced to confeſſe with Socrates, that as concerning this matter, concerning the thinges that ſhall come to paſſe in the world, they knowe only thus much, that they know nothing. But in this doubtfull ſtate of al things, in the perplexity of all men, when as the very wiſe men of the worlde ſhalbe at their wits ends (as they ſay) what ſhal the ſeruants of God doe? Howe ſhall they be occupied? our ſauiour by S. Luke teacheth them. Let your loynes be girded about, and your lights burning, & yee your ſelues like vnto men that waite for their maiſter, when he will returne from the wedding, that when he commeth, and knocketh, they may open vnto him immediatly. Where firſt by the girding vp of the loynes, is meant a vridling vp of our pleaſures and carnall delightes. For they ſay, that in the loynes, carnall luſts and pleaſures haue their

Luk. 21. 25.

Luk. 12. 35. 21. 34.

seate and foundation, as mirth laughter and sadnes in the spleene, and loue or heate in the liuer. And therefore Peter saieth, girde vp the loines of your mindes, that is (no doubt) the vaine pleasures, desires, and delightes of your mindes: And your lightes burning, that is your faith shining to all men, through good workes. This girding is not meant, of girdles of velvet, or such like, wherewith some girde themselues very streight, because they would be fine and smal: nor those lightes, of torches of pitch and rosen, wherewith manie, when they walke in the darke, are very well furnished on everie side. But this girding must be of our minds, & this light must be of our liues, & these torches we must carry our selues, whosoever we are. And I would to God, they that girde & pinch their bodily loines, would be as carefull, to pinch, binde and keepe in order, these loines of their mindes: And those which are so carefull to haue torches borne before them in the darke night, would be as carefull to haue these spirituall torches, kindled in their conversations in the darkenesse of this world, to give light to others, and to keepe themselues from stumbling into Satans snares. And here surely, as in the other torches they ought to spare no cost, no more ought they to doe in preparing these. And as a man of countenance, wil not walke a- broad,

1. Pet. 1. 13.

broad, in the night without great light, whatsoever it cost him, no more should we dare to presume, to walke in any vocation, in the night of this world without this light of faith. And though perchance, because this light is costlie, men wil be loath to set vp their torches in vain, yet now very fitly conveniently and necessarilie they ought so to doe; seeing their master hath so commanded them. They must be ready against he come, they may not be then to seeke, that hee may enter immediatly. And againe they neede not feare, least they should burne in vaine their candles he hath promised, he will come quickly, and his reward is with him, he wil not come empty, hee is a bountiful master, a most liberall rewarder. Yea although thou soulde thy lands to kindle this light, with Barnabas and others in the Actes of the Apostles, thou shalt not loase by the bargaine. There are many landsellers and buyers at this day: none that I can heare of, that lay the prices thereof at the Apostles feete, or lay thē vp as treasures in heaven or bestow them vpon the poore as our saviour counselleth.

Apo.22.20.

Act.4.37.

Luk.12.33.

There are now many sheepe masters but few like Iob, who will bestowe any parte of their woll or woll mony vpon the poore, as hee did: The loines of the poore blessed him, because they were warmed with the fliece of his sheepe.

Iob.31.20.

They will not breake their wool money they will depart with none of their wool, they will bestow that some other way. But surely I am perswaded if they would doe, as Iob did, their sheepe would thriue better than they do. There be very few Merchants like the Merchants of
Esay. 23. 18. Tyrus, whome the Prophet Esay commendeth vnto vs, whose merchandising and gaine, was euen holinesse vnto the Lord. But one will say: what kinde of merchãdising was that, I would I knew it. Their gaine was not laid vp in cofers, as treasure, nor kept in store, as a subsidie or help against the day of trouble (for so the Hebrewe worde signifieth, as it is to be feared many at this day doe, which thing maketh money so scant) but bestowed in some part, vpon them, that dwel before the face of the Lord, that is vpon the poore, that they might eate sufficiently, and haue a durable clothing. If Merchants, of their dangerous travels, ought thus to employ some parte of their gaines, much more those whose gaines come lightlier to them. And here vnder the example of Tyrus doeth the Prophet teach all townes, what relieke they are to giue vnto their poore. And whereas our princes godly lawes, doe binde all townes to relieue their poore, here is that common stumbling blocke taken away, what is meant by this relieke, at which many townes that thinke they doe well, stum-

stumble: For to relieue the poore, is not to keep life and soule together, but to giue them meate, till they be satisfied and durable clothing. It was one of the sinnes of Sodom not to strengthen the handes of the poore: Sodom gaue some thing to the poore: but it relieued thē not sufficiently: let all townes beware they doe not the like. And this relieſe, may God iustly commande vs, and require at our hands, who giues vs all that we haue: And here is a singular priuiledge, giuen to the poore, to moue all men to the same; they are said to dwel before the face of the Lord. Now who would not be bountifull and liberall, at the princes commaundement, to her letters patents, the prince her selfe looking on? And surely so standeth the case, in our relieving of the poore, as the prophet teacheth. Christ even now as among the Iewes, standeth and beholdeth, what every man casteth into the treasury of God, with relieſe he giueth to the poore. There are very few Captaines or souldiours, like to Cornelius, a deuout man, that feared God, with all his houshold, which gaue much almes to the people and prayed God continually; euen of that no doubt which hee had gotten, with the perill of his life; he gaue some part to the poore. A good example for those that exercise exploites of armes at this day, either by sea or by land, to follow. So shall they haue

Ezech. 16. 49.

Luk. 21. 1.

Act. 10. 1.

Angels to assist and garde them as he hath.

There are few of our great huswifes, or famous gentlewomen like Tabitha, that good matron who was ful of good works, & almes that shee did: who made coates for the poore, & garments for poore widdowes. If they would likewise bestow some part of their great webs of cloth, no doubt they should be blessed of God. There are enow of our brethren in the worlde, lacketh clothes, and are almost naked: there is matter enough for them to worke on: But there lackes such Tabithas. One coate, of smal coste, so bestowed, shalbe more glory to vs at that great day of Iesus Christ, then many costly, and curious garments put on our owne backs: For those garments shalbe commended, and remembred of Iesus Christ: where as our other, be they never so curious and costly shalbe forgotten.

Act.9.v.36

Rom.12.11.

Rich men had better thus to spend their money thē to let it rust in their chests. And dying leaue it they know not to whome.

And here I would to God, all men would learn that good lesson of the Apostle, to serue the time, that is to take time of doing good, when it is offered them: and not to let it slip. He that hath this worlds goods, should watch diligently and marke, if he could spie any naked, that he might clothe him, or hungry that he might feed him, or lying in the streetes that he might harbor him, or in poverty that he might by lending helpe him, or comfortlesse that he might cōforte him, or in any misery or want that he might relieue

Rom. 12. 11.

liue him. God offereth to every man occasion of doing good daily: and here we must al be seruants and wait diligently vpon the opportunity offered to vs: And looke how angry we wilbe with our seruants, if they do not that we would haue them doe, or if they let slip the time, in doing of our workes. Let vs be sure, god wilbe as angry with vs, if we let slip the occasion of doing good, which he offereth to vs. But we are for the most parte like the priest and the levite that passed by the wounded man, which god laid in their way, to try them. We are not like that Samaritane, who being a stranger to him, had compassion on him. We are like Dives who wil not see Lazarus and the poore lying at our dores, though perchance our very dogs will espie them, and barke at them. We are not like Abraham, who sate in his tent dore to waite the opportunity, least any strangers should escape by him vnentertained: we are not like Lot who for the same purpose sate at the gates of the citty: Nor like Moses who flying from Pharaoh, into the lande of Madian, although before, for defending his brethren, he had ventered his life: Yet here he would not let the opportunity slip, but defended the daughters of Iethro, against the sheepeheardes, and watred their sheepe. Thus we may see, how the saintes of God, haue taken the opportunity, haue done

Luk.10. 31.32.

Gen.18.1.

Gen.19.

Exod.2.17.

Gal.6.10.

good, while they had time offered them as S. Paul teacheth, and haue beene glad therof: But the wicked haue let it slip, haue neglected it. There are few widdowes nay maried folks, like to that widdow in the gospel; who cast into the treasury of God, all her living: she pinched her selfe, that she might haue something to giue to the poore. Or like the Macedonians, whose extreame poverty, abounded to their rich liberality: That is although they were very poore: yet they so strained themselues, that they were very liberall to the contribution, towards the poore saints of God: Who were willing to giue to their power, nay even aboue their power as S. Paul beareth them witnesse. They knew, what an excellent thing, mercy & almes was in the sight of god, and therfore they even forced themselues to doe it; whereas many at this day in their great riches wil giue little or nothing, and that money, that is collected for the poore, commeth hardly out of their purses, and (their owne consciences bearing witnesse against them) they wil say, they are not able to giue when as they are able: But these contrariwise, knowe not the excellency of it. These are examples set down for vs to follow. David would not offer vnto the Lord his God, that which cost him nothing, but he purchased land, he bought sheepe and oxen, to offer

Luk. 19.

2. Cor. 8. 1.

2. Sam. 24. 24.

vnto

vnto the Lord. The ſame minde ought to be in all gods faithfull ſeruants, that they may be as he was, men according to Gods owne heart. There are now a daies fewe ſuch, as David, Iob, Cornelius, Barnabas, Tabitha or the Macedonians. They ſpend all they can rap and wring, (as they ſay) vpon their owne backs, but nothing they can ſpare to the hungry bellies, or naked bodies of their brethren: They beſtowe vpon their houſes all their reuenewes, but nothing in their houſes. They make great windowes to receiue much light, but they yeelde no light of liberality, of hoſpitality themſelues. The making of thoſe great lights, hinders this light. They ſeel their wals with coſtly ſeeling, but they adorne not the liuely ſtones, and wals of the temple of Ieſus Chriſt, they let them lie in the duſt. Surely without this light of liberality, without this ſheelding & ſeeling the poore: our other great lights, and curious ſeelings are in vaine; without keeping good houſes, our building of great houſes are to no purpoſe: they are but mock-beggers, as the country folkes tearme them: and they prouoke the Lordes anger, as appeareth by Ieremies leſſon to Iehoiakim that couetous and proud king of Iudah. Shalt thou raigne becauſe thou cloſeſt thy ſelfe in Cedar? did not thy father eate and drinke and proſper, when he executed iudgment

As euerie meane man will make now his windowes greater then his fathers, ſo he ſhould exceed him in Hoſpitalitie. Then we ſhould haue a glorious world.

Ier. 22. 15.

ment and iuſtice? when he iudged the cauſe of the afflicted and of the poore, he proſpered: was not this becauſe he knewe me, ſaith the Lord? So I may ſay (as experience proueth to many of our great builders and proud peacocks, at this day. Their fathers eate and dranke, and proſpered whē they conſidered the poore & needy, and vpon them ſpent ſome part of their ſubſtance: and now their ſonnes ſpend all on themſelues, and their houſes, and they proſper not.

They that would employ ſome part of their great rentes, nay euen of the prices of their landes that way, in my iudgement were bleſſed with God, though perchance empoueriſhed in this worlde. Chriſt at his comming woulde pay them for their land, for this their good light
Mat. 26. giuen to others, to doe the like againe. Though it be ſpickenarde, that is, a moſt pretious ointment, of great valewe, which thou beſtoweſt vpon thy neighbours, vpon the poore, it ſhal not not be loſt. What ſhall I ſay of wheat, rye, barly, peaſe, and other more light things of leſſe account? Surely if thou beſtoweſt theſe vpon the poore, thou doeſt wiſely, thou doeſt it againſt the comming of Ieſus Chriſt. Againſt the comming of great men to your houſes, we are wont to perfume them with coſtlie and ſweete perfumes: nowe Ieſus Chriſt is comming, to enter

enter into thy soule, nay to ioine both soule and body to himselfe, and doest thou spare cost? wilt not thou prepare that precious incense, and frankinsence of mercy, liberality, and charitie, which alone hee likes best, which delights him assuredly, which are sweet smelling savours in his sight? It is not thy muske whereof thy garments smel, but mercy; not thy heaps of golde, whereof thy chests are full, but good deeds: not thy rings, plate & iewels, wherewith perchance thy cupboard is furnished, but that pure religiõ & undefiled, which Iames speaketh of, that pleaseth God. For he hath said I will haue mercy & not sacrifice: much lesse pride or worldly põpe: and to doe good forget not, for with such sacrifices the Lord is pleased. These thinges please the Lorde. It is not the least parte of Christian Religion, to search out (that which Paul counselleth vs) what is that acceptable & well pleasing will of the Lord: That is, what things indeede please him, and then when we haue found them out, whatsoever they cost, though we sell all we haue, to prouide them for him. This did Marie: she had offended Iesus by pride, by her haire broydered, by her perfumes vainely vsed. Now she repents, now wt̃ her deerest things, wherein before times shee had greatest pleasure, (with S. Paul) shee accountes as doung, as dishclouts, to win Iesus Christ his fauour. I would

Phil. 4.

would to God all fine dames, which at this day delight too much in their haire, nay (that which is monstrous) in bought and counterfait hair, & in their perfumes, would doe the like. Surely then whereas now they smell sweet with men, then they should smel sweet before God. Whereas now perchãce they are famous in one towne for a day, they should be famous through the worlde for ever, and glorified before God, & his Angels. Merchants wil employ their substance for most speedy returne, and they doe wiselie, even so let vs doe. Mary Magdalen employed her spikenarde a great while before Christs cõming, and she is commended by our saviour, to haue done wisely. Now his comming to iudgement, his comming to reckon, his comming to reward every servant, is at hand: and shall not we for so speedy a returne, nowe be content to lay out our substance? If we shall not, we are not so wise as Mary Magdalen, nor so wise as our Merchants are. O let vs every man employ his care, his cost, his time, his counsell, for preparation against the comming of this great king. Let vs be as carefull in harbouring his poore members, as we haue beene carefull to build houses for our selues. Let vs bestow but halfe so much cost in clothing them, as we haue bestowed at one time vpõ the clothing our vile carkases. Let vs be as carefull to see the poore

Amedeus Duke of Savoy everie daie fed & himselfe saw served a great company of poore.

fed

fed & ſerued, as we haue beene to ſee our ſheepe and cattel fothered, nay our dogs fed and kenelled. Let theſe woꝛks ſhine in our liues, let theſe expences be in our bookes of accounts, let theſe things be our daily ſtudies and cares, and ſo let vs be occupied every day, waiting foꝛ the comming of this our king & Maſter: Bleſſed, ſaith our ſaviour to his Apoſtles, is that ſeruant whō the Lord whē he cōmeth ſhal find watching. And leaſt this ſhould not haue beene enough, he repeateth againe the ſame to all, leaſt any man ſhould thinke himſelfe diſpenſed withall, that in this matter he might take his eaſe, that hee neede not thus to watch and pꝛepare his lampe and toꝛch, againſt this his Maſters comming, That, ſaith he, which I ſaie to you, I ſaie to all, watch, and that with this furniture, and pꝛoviſion, oꝛ elſe you watch like fooliſh Uirgins. Symeon that good olde man is famous in Gods Church, and his name remaines even to this day. And how lived he? Whereof ſpꝛung this his fame? He was a iuſt man & feared God and looked foꝛ the Meſsias, foꝛ the conſolation of Iſrael. If the expectation of his birth was a commendation to Symeon being pꝛomiſed only without commandement; then their not expecting his comming to iudgement being both pꝛomiſed and commaunded, ſhalbe ſurely their condemnation. Auguſtine ſaith, I knowe not whe-

A notable example for noblemen and gentlemen to fallow. Following herein the counſel of our ſaviour.

Luk. 14. v. 12.

Thoſe were the hounds which he ſaw ſerved. Munſter. 2. lib. Coſmo.

Mar. 13. 37

whether I may say one loveth one or no, which doth not looke for and loue his comming, and would not willingly haue his presence. The Apostle S. Iames telleth vs plainely, that God hath chosen the poore in this worlde, rich in faith, heires of the kingdome, which he hath promised to all that loue his cõming. He now commeth to giue possession to all his, of that his kingdome, which he hath bought and purchased for them by his death, and prepared for them by his mediation and ascention; and they which doe not looke for and loue this ioiful day of possession taking, shal haue no part in it. And ẏ I may ende this matter as manifest enough, Iesus himselfe promiseth to his spouse, in the world tossed and turned too & fro, even as a ship with waues, that he wil come quickely, & his reward is with him: and this true spouse saith come, & let him that heareth, say, come. Let every one that heareth the comfortable newes of their salvation, that glad tydinges of Iesus christ his glorious gospel say, come Lord Iesu. We heare thy voice in thy worde, as through a wal sounding to vs most pleasant, & most sweet: Oh we would see thy face: we beleeue thy promises most bountiful, & most wonderfull. Oh we woulde gladly enioy the performance of them. Let Iewes which blaspheme thy most glorious name, and even now gape for an other Messias, let

Apoc. 22.

let Turks which giue eare to their Mahomet, let obstinate & recusant Papistes which refuse to heare the word, trēble at thy comming: let thē be confounded at thy presence, which worship graven or carved images as David foretelleth them. Neither only those old idolaters of Paganisme, but even these latter idolaters living now in the light of the gospell, shalbe confounded, & shal not abide thy glorious presence. But let every one of gods people, as a desolate wife, whose husband is gone into a far country, every day, every houre, long & looke for his comming, & say, come Lord Iesus: that is if I had a wish nowe graunted me of God to aske what I would, as Salomō had, surely I would not wish wisedome, or strength, or victory, but I woulde only wish thy comming. For thou art onely my wisedom, even the wisedome of God the father, thou art my strength, thou art my victory, thou art my ioy, my health & only my salvation. This is the lōging, the desiring, the groning and sighing of al those, that haue the first fruits of the spirit, even they do sigh in thēselues, waiting for the adoption, even the redēption of their bodies out of this world. If thou cāst not with a free and loving heart saie thus, come Lorde Iesu, pray to God to kindle this flame of the loue of Iesus Christ in thy heart, and God will grant thy petition. Surely if thou be loath to

Psal.89. vers.7.

Rom.8.23.

haue him come, it is by reason of thy sins. Thine house is not cleane swept, why then purge thine house speedily, repent hartily, aske pardō of thy saviour humbly, & be sure thou shalt heare, go & sin no more, thy sin is forgiven thee. To al true penitent sinners, he is the only saviour, the same Iesus for ever. He wil be the same to thee now in heaven, which he was to Mary Magdalen on earth, if thou nowe be the same on earth that thee was: loathing thy sins & loving him.

And whereas there are manie evident and plaine Prophesies of this his comming againe in the scriptures, this is most plaine & manifest, and fittest for our daies, which I out of the Prophet Esaie haue red vnto you. Manna among the Israelites (which was rayned downe daily vpon them, as long as they were in the wilderness, but as soone as they had tasted of the fruits of the land of promise, ceased) may be a figure of the word of God, the foode of our soules, continually ministred to vs of God, by his ministers, as long as we doe wander in the pilgrimage of this world: when we come to heaven, to that true lande of promise, of which the other was but a shadowe, we shal not neede Mannah anie more then, nor the ministery of the word: In the meane time this our Mannah, is a little rounde seede, and it falleth not all in one place, but round about the tents of the Israelits: They

Exod. 16.

must

muſt haue good eies that gather it, and it muſt be out of diuerſe places ſought, and brought together, to make foode of. This Manna of the comming of our ſauiour, and of the laſt iudgement, is not onely in the Goſpell: but alſo in the Prophets in ſundry places: And euen there to be gathered out of this place of Eſay. Which Propheſie as it is applied of ſome to the deſolation of Iurie by the Babylonians; ſo it maie properly bee referred to the deſtruction of the whole Earth, as the wordes ſeeme to importe, and the ſinnes ſeeme to ſignifie, and as the priſon in the ende of the chapter ſeemes to inforce. The earth ſhalbe emptied (ſaith the Prophet) the earth reeleth too & fro like a drunken man, they haue broken the euerlaſting couenant; and the ſunne and moone ſhall be abaſhed when the Lord raigneth in Sion. This reeling to and fro of the earth, this breach of the euerlaſting couenaunt, this fall of the earth, that it ſhal riſe no more, this priſon, theſe priſoners euē the mighty Monarches of the world, this kingdome of the Lord in Sion, this bluſhing of the ſunne and moone declare ſurely the comming of Ieſus Chriſt. But if it were fulfilled amōg the Iewes, yet it is written for our learning, and their doings were examples and glaſſes for vs to looke in, vpon whom the ends of the world are come, as Saint Paul teacheth. Let vs not be like

the Iewes in our doings, least we be like them in destruction. And here me seemes this Prophesie comprehendeth three things. First that there shalbe an end and a desolation: Secondly the state of the earth before the ende: and lastly in the 5. verse the cause of this ende, the sinnes which procure this ende: of the which two first parts onely by Gods grace (as this shorte time wil giue me leaue) I meane to speake at this time.

And first that there shalbe an end, nature her selfe teacheth vs. Whatsoever hath a beginning, hath also an encreasing, and at last an ending. This we see proued true in al worldly things, & why not then also in the world it selfe? The strong Lyons suffer hunger, and by feeding repaire their strength, and at last are a pray and foode themselues to other beasts: they confirme and make good in the end Sampsons riddle, out of the eater came meat, and out of the strong came sweetenes. The Eagle which reneweth her age (as it is said) by beating and breaking her beake against a rocke: yet at length it groweth againe and shee dieth. As also the long liued chough. Plato by this light of reason said also thus much, that the worlde was not eternall. The Patriarches before the flood, euen in the infancy and first beginning of the worlde knewe of this her decaying, and at last finall destru-

Psal. 34.

Psal. 104.

destruction by fire; As those two pillars which
histories make mention of, the one of bricke,
and the other of stone, against the force of wa-
ter and fire by Seth erected, doe testifie; where-
of the piller of bricke was remaining in Syria
till Iosephus time.

But most plainly Enoch as he is alleadged
of S. Iude in his Epistle doth prophesie of this
latter destruction of the world by fire, and of the
blasphemies, reproches, rebellios, hypocriticall
and counterfeit holines of our daies. And E- *Iude.*
noch also the seventh from Adã prophesied
of such saying. Beholde the Lord commeth
with thousands of saints to giue iudgment a-
gainst al men and to rebuke all the vngodly
among them, of their wicked deedes & cur-
sed speeches.

And among the Prophets Daniel, Esay,
and Malachi haue most plainely declared to vs
this great mistery. Whereof the one sawe as
it were with his eies the throne set and the an-
cient of daies sitting in iudgement, and all flesh
commoned to appeare before him: The other
prophesied that the daie of the Lorde shoulde
come like a fiery oven to destroy all the vngod-
ly, and that they shoulde be all as a stubble: now
Esay in this place sheweth vs, what the Lorde
will doe with the earth, howe the Lorde shall
make it empty & desolate: euen as after a great

conquest, the enemies destroy & overthrow and spoile all things, so shall the Lorde destroy the costly and curious and wicked works of the vngodly. The earth shall burne saith Peter and al the works thereof.

But to let these authorities passe which are most plaine, and proue that there shal be an end, I wil come to plainer proofes, that they which cannot reade maie conceiue, and that they also may beleue, and prepare themselues and looke for this comming of this great iudge, to call them to this account and reckoning. And here surely as in other thinges almost which we vse, so also in evils, and troubles, and stormes, and tempests, we are to praise the loving kindnesse of the Lord. He bestoweth no good thing of vs without some signification of it before, no nor no evil thing neither without some token or florishing. So smoke alwaies goeth before fire, to declare that fire is in kindling, & the whirlewinde before the tempest, to tell when that the storme is in breeding: so the swallowes before the spring to signifie that the spring is cōming: so the fall of the leaues of trees, to testifie and forewarne that winter is approching. And even so also in death it selfe, in the winter of our age, he sendeth tokens before thereof evident & manifest, that olde age is now in comming, and that death standeth at the dore, and that winter

is

is at hande, as Ecclesiastes the preacher sheweth. The windowes wax dimme, the grinders faile, the Almonde tree buddeth, the strong men wax faint: This daseling of the eies, and falling out of teeth, and faintnesse of legs and thighes, and florishing of graie haires are evident forerunners of olde age. So before death there appeareth inordinate heate or cold, weaknes of al the mēbers, sighing of the heart, shortnes of breath, these be certaine signes & tokens of death. And as in man (who is called a little world) so I suppose in the great worlde, when the like tokens appeare, the destruction & finall ende of it also approcheth. And maie we not perceiue now the extinguishing of natural heat in the soule, and the excesse and encrease of heate vnnaturall and inordinate, and the distemperature of all the members? Charity of truth is the flame and light of the holy Ghost, which is shed in our heartes towardes God and our neighbours, which of our selues wee cannot haue; And it is according to our saviours Prophesie, waxen colde, nay plainly frosen in many, as we see. Doth not the inordinate heate of riches and of this world daily increase, & waxe hoter & hoter? And are not al degrees of men, al members of this body, out of temper? Doth not every man almost sigh and complaine? Doeth not the earth grone and sigh? Yes verily. As

Abels bloud out of the earth: so nowe also the earth it selfe crieth to god. The earth now groneth and sigheth, saith S. Paul, being against it wil subiect to vanity. But alas now it is subiect to cruelty, to oppression, to hard and vncharitable dealings. And doth it crie out of these? Yes verily. If it beare with gronings the vaine dealings of men in trimming and digging her, for their pleasures: surely it cannot beare the mangling and scorching of her face without crying out and exclaiming, and that to the hurt of the poore. So that now she evē sigheth (being weary of crying) for iniuries and wrongs cōmitted vpon her: Now she even gaspeth for life. The earth heretofore hath beene full of vanity, but
Gen.6. now the daies of Noah are come vpon vs. The earth is now filled with cruelty, insomuch that every odde corner is a cruell habitation & payeth a cruel rent, which is most lamentable, and that of poore mens sweates and labours. And doth not the earth sigh and grone at this? Esdras also compareth the worlde and earth to a man.
2. Esd. 14. For the worlde hath lost his youth and the times begin to waxe old, saith he, let go from thee mortal thoughts, cast away from thee the burthens of men, & put of now the weak nature. And set aside thy most grievous thoughtes, & hast thee to depart from these times, for greater evils thē those which thou hast

haſt ſeene, now ſhall they cõmit: for the weaker the worlde is by reaſon of age, the more ſhall the evils bee encreaſed vpon them that dwel therein: for the truth is fled far away & lies are at hand, for now haſteth the viſion to come that thou haſt ſeene. Here wee may ſee our daies plainely expreſſed and liuely painted out. The worlde wareth olde (ſaith Eſdras) and weaker and weaker. And what is the property of olde age beeing waxen weake, but to dote? And doth not the worlde dote at this daie? What are the ſtudies, and delights of doting olde men? but euen vaine fooliſh and yet coſtly toies? And ſurely ſuch are the vaine pleaſures, faſhions, luſts, and delights of the worlde at this day. I neede not rippe them vp, every one that hath eies maie plainely ſee them. S. Paul alſo herein agreeth with Eſdras; Not the Body of the worlde (ſaith he) wareth weaker & weaker, but the beauty of it, the forme and faſhion thereof paſſeth away. Wherefore let them that vſe it, be as though they vſed it not. As though he ſhould ſaie, the worlde is now like a noſegay of withered flowers, and who will make account of ſuch a one? S. Iohn alſo hereunto agreeth, vrging the ſame doctrine with two forcible reaſõs: loue not the world (ſaith he) nor the things that are in the world: for if any man loue the world, the loue of the father

1. Cor. 6.

Ioh. 2.

ther abideth not in him. And now I pray you who woulde willingly loose the loue of his naturall father? Who would incurre the displeasure of his landlord or superiour.

And surely here the case so standeth. He that loveth this world, looseth the loue of God. Even as light and darknes cannot agree together, no more can these two loues; and that not without reason: for the worlde is gods enemy. Which of vs all will loue one that is freinde to his enemy? And do you thinke that God will take it at our hands? Another reason followeth: loue not the world, for not onely the strength and fashion thereof, but also the world it selfe, yea whatsoever in it is most excellent, and greatest to be desired passeth away: but he that doth the will of God, abideth for ever. But what doe we talke of the earth: the very heavens themselues shall perish, as both David and S. Paul doth teach vs. And thou Lord in the beginning hast e-
1. *Heb.* 1. stablished the earth, and the heavens are the workes of the handes. They shall perish but thou doest remaine, and they shal al wax old as doth a garment and as a vesture shalt thou folde them vp, and they shalbe changed, but thou art the same, and thy yeares shall not faile.

I cannot here omitte Sibilla an ancient prophetesse given of God (as it should seeme) to the hea-

heathens, even to witnesse vnto them his truth, and sent among them as was Iob into the land of Hus: And Daniel and his companions among the Babylonians to teach the waies of God. Who as she prophesieth very plainly of Christ Iesus, and even of his very name, and maner of his death, and merit of his passion as these her acrostick verses so famous doe testifie: so she prophesieth most plainly of his cõming to iudgment, and of the signes thereof. Shee was as it should seeme in the arke with Noah, and was one of his sonnes wifes, and yet she foreshewеth plainly our daies, and the ende of the world: Thus shee writeth in her first booke of the time wherein shee lived.

O ævi sexti primum genus, O bona sæcla
Quæ sortita fui post quam discrimina mortis.
Effugi, iactata meo cum coniunge, & vna
Leviri, & ipsorum vxores socrusq; socerq;.

Which in english are these.

O the first stocke of that sixt age,
O happy time and yeare:
In which I lived, when I was
delivered from feare.
Of death and waters great,
wherein I tossed was:
Together with my husband deare,
and others of my race.

And

And speaking of Iesus Christ and of his name in her acrostick verses she begynneth thus.

Iudicij signum tellus sudoribus edet
Exq3 polo veniet rex tempus in omne futurus.
Scilicet vt carnem omnem vt totum iudicet orbem
Vnde deum sidi diffidentesq3 videbunt.
Summum cum sanctis in secli fine sedentem
Corpore eorum animas hominum, quo iudicet, olim
Horrebit totus cum densis vepribus orbis
Reijcient & opes homines, simulacraq3 cuncta.
Exuretq3 ignis terras calumq3 salumq3
Incendetq3 fores angusti carceris orci.
Sanctorumq3 omnis caro libera reddita, lucem.
Tunc repetet: semper cruciabit flamma sceleſtos.
Vtq3 quis occulte peccaverit omnia dicet
Sub lucemq3 deus reserabit pectora clausa.

Which in english are these.

In sweating shall the earth shew forth
a signe of dreadful doome.
Eke downe from skies shall come a king,
that evermore shall raigne,
So that all flesh, that king shall iudge,
and all the world so wide.
Vnfaithful with the faithfull men
shall see God face to face.
Sitting with his most glorious saints,
when that the world shal end

Com-

Comming to iudge the ſoules of men,
when he ſhall ſee his time.
Horribly then ſhal the worlde be,
with bryars overgrowne.
Reiect ſhall men their riches quite,
and Idols throwe awaie.
In burning ſhall the fire conſume,
the heavens, the earth, the ſea.
So ſhall the priſon gates of hel,
be burnt and ſet on fire.
That all the fleſh of righteous men
being ſo ſet free by light,
Then may returne, &c.

In theſe verſes are plainly ſet downe, in the beginning of every verſe, the firſt letter of the name of Ieſus Chriſt: and theſe verſes were not counterfeited ſince Chriſtes comming, ſeeing Tullie maketh mention of them in his booke de divinatione, which lived before Chriſtes nativity. Here is a liuely deſcription, of the latter iudgement, that it ſhalbe moſt aſſuredly, and of the tokens of it, and of the forme of it, with fire, and of the maners of the world at that time. In the firſt verſe ſhe propheſieth, that the earth ſhal giue a token or ſigne of this iudgement, by her ſweatings as though ſhee ſhould ſay: when the earth ſweateth: then be ſure the iudgement is not far of: And what this metaphor of ſweating

mea-

meaneth we may learne of bruit beasts: houses and beasts sweat that are overloaden and over labored, yea even in winter. And so surelie it should seeme, that our great and excessiue rents our great burthens and paiments which covetous landlords lay on their tenants, without al compassion, do cause this sweating of the earth. And if this be the cause thereof (as noe doubt they are) for the earth otherwise properly cannot sweat, for it is cold and drie (as the Philosophers affirme) then surely it sweateth evē now in our daies. Never such excessiue paimēts, and rents, & fines, laid on tenants: never men caused so to labour and sweate for their livinges as at this day.

And in the seventh verse she declareth the condition and the manner of the world: Horribly then, shal the world with briers be overgrown: before the end of the world, the vines of Iesus Christ, shalbe quite rooted out, that make men merry and ioiful, that make them harbors: And briars shal florish in al places, & beare the sway; That is, cruel and covetous mē, which are catching and never satisfied, like briars, which if you touch or deale withal, wil pricke and hurte you, wil cause you complaine & crie out: Such briars, the world is ful of at this day. And these are a manifest signe, of the end of the world: For briars you know are good for nothing else, but

for

for the fire. Let every man take heede he be not a briar stil coveting, stil catching, never satisfied, pricking & vndoing those whom he dealeth withall. For surely in the end of the worlde fire shall consume all such briars, they shal not be able to stand in iudgement.

I would to god the rich men of our age wherin worldly friēdship was never so much sought after, everyman studying how to get him great friends, would be as careful to get that friendship which our saviour cōmends vnto vs, make you friends (saith he) of the vnrighteous mamon that when you shal want they maie receiue you into everlasting tabernacles? That is, make the poore your friendes, that when as one day like vniust stewards (as there by a parable our saviour doth teach) ye shalbe called to an account, and shal be found to want & to faile in your reckoning (as who shal not?) Then for mercy shewed to the poore you may haue mercy: then your other friendes shall not helpe you in that extremity, be they never so many, never so mighty. Wherfore nowe let every one that is endewed with heavenly wisedome, procure those friends, though it be costly to him: let him esteeme more the praiers of his poore tenants, then their purses: let him preferre mercy shewed to them, before money taken of them: No doubt one day that shal stand him in steede.

Luk. 16.

And

And in another place, thus she speaketh most plainely of the end of the world, and of the great covetousnes that then shal raigne, and of the destruction of Rome.

Omnia tunc ignis perdet vertetq; minutum.
In cinerem celsos montes, & corpora cuncta.
Donec causa mali cunctis dementia habendi.
Nam fallacis erit auri argentiq; cupido.
Nil etenim censent homines praestantius istis.
Non lumen solis, non calum, non maris aequor,
Non vastam terram, que procreat omnia, non qui
Donat cuncta deum genitorem totius orbis,
Non fidei, non plus tribuunt pietatis amori.
Impietatis fons, perturbandi ordinis author,
Belli causa, hostis pacis, dementia habendi,
Quæ patribus natos, patres inimicat alumnis,
Connubij nec honos, auro præsente manebit.
Terra omnis metas, custodes aquor habebit,
Omnibus astute divisa scatentibus auro,
vt terram semper videantur velle tenere:
Diripient tenues vt agris maioribus ipsi
Quæsitis, illos cogant servire superbi.
Quod nisi terra procul cali stellantis ab ora
Sede remota foret, non lux foret omnibus aqua,
Sed quæsita auro solis locupletibus esset,
Pauperibusq; alium numerum deus ipse pararet
Par tibi de calo sublimis vertice Roma,
Adveniet clades, & flexo vertice prima

Com.

Complanaberis, & tota abſumeris abigne,
In noua devergens ſola, diuitiæq; peribunt.

Then ſhall the fire all things deſtroy,
and vnto aſhes turne:
The hils with other creatures all
with flames ſhall ſmoke and burne.
Becauſe deſire of having much
the world hath overrunne:
Therefore the fire continue ſhal
as freſh it had begunne.
Deceiptfull golde ſo dazell ſhall,
the eies and eke the minde:
For mortall men had rather it,
then other riches finde.
Yea mortall men had rather ſee
the beames of ſhining golde:
Then glittering Phæbus in his prime,
moſt clearely to beholde,
And though the ioyfull heavens farre
all earthly things excell:
Yet men had rather with their golde,
then in the heavens dwell.
As for the mighty Ocean ſea,
men nothing it regarde:
No not the earth, which breadeth all,
no not the Gods reward.
Yea vnto this deceiptfull golde
more honour men doe giue,

Then vnto faith and godlineſſe.
wherewith the ſoule doth liue.
Deſiring golde and hauing much
is mother of al vice:
Of tumults and of wars the cauſe
a mortal foe to peace.
It maketh deadly ſtrife betwixt
the ſonne and father deare:
The father it doth ſet at ods
with her that did him beare.
So long as golde ſhal beare the ſway,
and raigne as Lorde and king;
So long to wedlocke honour due,
nor reverence men ſhall bring.
The earth the ſea their markes ſhall haue,
and keepers round about:
Diviſion ſhall the rich men make,
both earth and ſea throughout.
As though they would them both poſſeſſe,
and rule in them alone:
And of the poore nigh them to dwell:
as though they would haue none.
The needy they will pill and powle,
their owne fields to enlarge:
That they like Lords their ſhoulders may
with burthens overcharge.
Vnleſſe there were a mighty ſpace,
the earth and heaven betweene:
The rich men would the poore conſtraine,
the

the light for to redeeme.
And then of force almighty God,
another worlde ſhould frame:
Wherein the poore might liue at reſt,
without the rich mans blame.
The like deſtruction firſt befall
ſhall thee O ſtately ſea:
Of Rome and thou with ſtouping neckc,
thy ſorrowe ſhalt bewray.
Thou ſhalt lie flat vpon the ground,
the fire ſhal thee deſtroy:
It ſhal lay waſte thy pleaſant fields,
thy wealth it ſhal anoy.

In theſe verſes you may ſee how liuely ſhee painteth out the couetouſnes, that ſhalbe in the end of the world. If it were poſſible, rich men would make the poore to pay for their light.

Here alſo we may ſee howe long before ſhee propheſied of the fall of couetous Rome, which ſhall firſt periſh with her riches. Which was ſo couetous, that to enrich her ſelfe, ſhe ſolde euen her pardons and Maſſes, euen the chiefeſt parts of her religion.

And here laſtly, euen of the very weather and vnſeaſonable ſeaſons of our times which wee preſently feele, let vs marke how plainely ſhee propheſieth.

Cum Deus mutaret tempora, æstatem ex Brumæ faciens.
Tunc nefanda, &c.

When God the time of yeare shall change:
Of sommer drie to winter strange.
Then shall such sinnes committed be:
As are not to be spoke truely.

Let vs beware these sinnes: And then God wil change the seasons.

But to let these authorities passe, experience teacheth the same. The generation of man which now remaineth vpō the face of the earth, is neither so big in stature, nor so strong in body nor of so many yeares in their liues, as were the generations before. The bones which we finde in graues digged vp, which were buried next before our memories, testify the same: our skuls are but shels in comparison of them, our bones are the strawes, or little sticks to theirs. And the same strength of procreation, which God gaue to Adam in the beginning, is now waxen weake and almost extinguished, like engendering his like, as the Philosophers do say. What speake I of the decay of man? our meadowes, our lands, and our pastures testifie the same: so that every one may plainly see that the old age of the earth is nowe, and that her force faileth her, and that by and by she shall fall and faide away her selfe: And let vs every man thinke of this

this her ende. The Prophets spake and accounted of those things which should shortly come to passe, as though they were done already, and so let vs account of the end of all thinges. Let vs thinke we see our goodly houses burning, and our gardens wast, and our glory in the dust, and surely so shall we see it ere it be long.

Now that there shall bee an ende I trust is proved plainely enough by these reasons, and authorities. Now followeth in the next verse a description of the state of the world before the end. And there shalbe like people like priest. In the beginning (as Moses accordeth) all things were a Chaos or a confused heape, being mingled altogether: but the Lord God did seperate them and so made the world. He placed the starres in the firmament, the sunne and the moone to runne their courses in their spheares and circles, he separated the fire from the aire, and the water, the water from the earth & waters frō waters. In the earth, he devided countries from countries, & commodities from commodieies. As in the land of Havilah was golde and the Onix stone, so balme in Canaan with milke and hony, so in other countries other diverse fruits. And this separation and division of all thinges being made by the great wisedome of god, was the cause of the beauty of the world: wherfore it was called afterward of ẏ Greeks

Gen. 2.

κοσμὸς that is beauty. So likewise in mãs body, he made a diuision, he placed the eies aboue as starres to giue light; the spirits as fire, as in the vpper parte of the heauens in the heade, to giue life; the bloud and humours in the liuer, as waters in the middle of the earth to nourish & feede the bodie; and the feete last and lowest, to labour for the body. And as in a mans body, so in the body of the common wealth, hee ordeined euen from the beginning some heads or gouernours, as Adam, Noah, Abraham; some hãds and artificers, as Iabal the father of tentmakers, Iubal the founder of musicke, and Tubalcain who had cunning in working in euery kinde of brasse. They had in those daies cattell and corne, and therefore heardsmen & labourers.

Thus we see how in great wisedome, & in a wonderful order the Lord framed the worlde, mans body, & the bodie of the common wealth. But alas here we haue great cause to cõplaine: for all things keepe their course, and obey this their order appointed them of God (man onely except. The best creature of al these, is become the worst. In the heauens in this great continuance of time, the sun & the moone haue finished their races peaceably and quietly, not one encroching vpon another, either in height, or dignity, or in swiftnes of moving, being insensible creatures and voide of reason. But two men,

which

which haue reason, of might and power, cannot now dwel together, no not scāt a twelue month, but one will encroch vpon another, they wil be sure to fall out, & wilbe at variance; yea no man wilbe content with his state of life, & condition, and dignity, & place, which God hath called him to, but he wil striue to be higher, he thinketh he is too low. And thus we may say before the end of the world by fire, the same that God saide of the same before the end of it by water: That all flesh hath corrupted his way, & is out of course. Every vocatiō or state of men is out of square, they haue gone beyonde their bounds: and this is that which the Prophet here meaneth. The feete now a daies will goe before the head, they wil not follow the heads gouernment, & direction, and this surely is vnnatural & monstrous. The subiects many of them, will not obey their Princes iniunctions & godly decrees in reformation and purging of Gods Church: but they wil follow their own imaginations. They wil prescribe vnto her maiesty howe shee should gouerne, what she must reforme. To breake the laws made according to the rule of Gods word for vse of all things indifferent, as of abstinence from meats, of wearing apparell, and such like for pollicy enacted, they make no conscience of, to satisfie their own appetices & to fil their own bellies. Wheras S. Paul saith that every soule must Rom. 13.

must submit it selfe to the higher powers: and afterwards, and that not for feare of punishment, but for conscience sake. And yet most part thinke at this day, it is no sin, no offence of conscience to breake their princes penal lawes: but with a safe cõscience they may do it. Surely I doe not see howe they will herein answere S. Paul. S. Peter also saith, submit your selues vnto all manner of ordination or creation of lawes, (as it is in the greeke,) which your princes shal make, for the Lordes sake: as though he should say: The iudicials and ceremonials of Moses now are abrogated: and your Princes haue power to create, and make new lawes concerning al erternal and ciuil things. Now, evẽ I my selfe which in the beginning, observed the ceremonial law so precisely, that when the lord commanded me, I would not kil and eat; Now even I: enioine you, that you obey all maner of ordinances of your Princes, & y for the Lords sake. It is the Lords wil you should so do, whether it be to kings as to the chiefe governours, or to others their inferior ministers & officers. Now a daies the hands, which is most marveilous, wil take vpon them the office of the feete. The artificer or hãdicrafts man, wilbe an husbãdmã, wil occupie tillage, wil buy & sel corne, he is not cõtent w̃ his own state or trade. They are like to that crowe which AEsope telleth a fable

fable of: Who having gottē a peece of cheese in his mouth, the for praised him & perswaded him y he was the goodliest bird & fairest vnder heaven, and that he had the pleasantest voice of al other and so perswaded him to sing, and so while he would become a monstrous musition, let fall and lost his cheese he had already in his mouth. So doe our Merchant husbandes, while they wil take the plough in their handes, being perswaded by that flattering counseller covetousnes, they loose by the ballance, and while they giue their mindes to husbandry, they forsake their own trades. Every art or occupation of it selfe, if it be well followed, is a sufficient trade for a man to liue on, and every occupation will require a whole man. If he do not take his time in buying and providing his wares, & his times in making them, and his time to vtter them, he cannot thriue. And how can a man be ready, at all these times, being employed about another matter, as weighty as these? Besides all this, if one man could well dispatch all these trades, with gaine and commendation (as perchance some expert and practised heads can doe) yet herein they offende God: He hath appointed severall partes in the body, and to every part his proper office and duty, the eie to see, the tongue to speake, the feete to go: & even so in his church, there are diversities of giftes and functions, 1. Cor. 12.

and euen so no doubt in the cõmon wealth: And therfore he that will meddle wᵗ so many trades, breaketh this order of God: And therefore let euery man here learne S. Paules lesson, to walk in that vocation wherin god hath called him & not to be overwise, & busie in other mens matters or trades as Peter counselleth. Art thou a teacher? looke wel to thy doctrine; art thou a husbandman? follow thy husbandry; art thou an artificer? sticke onely, and wholy to thy trade. God hateth this curiosity, this medling beyonde thy calling, this thy oare in another mans boate; and surely while thou carest and gainest by the one, thou neglectest and loasest by the other: And this is one cause in my iudgmẽt, that impoverisheth our townes corporate. The chiefe men, and of most wealth most commonly in them, thus intangle themselues, and so prosper not. It is not mans pollicy, nor labour, nor paines, but the lords blessing, that maketh rich, and the lord wil not blesse them that resist thus his ordinance.

Arrian. 2. lib. expedit. Alexandri.

It was a lawe amongst the Indians, that no man should giue himselfe to two trades: neither to go from one trade to another: Thus much they espied by the law of nature, that it was vnprofitable to their common wealth. And shall christiãs, lightened by gods spirit be so blinded with covetousnes, that they shal not consider it?

And

And here as I do wish artificers, not to medle with many trades, so I would wish gentlemen also, as much as in them lieth, to maintain the whole body of the common wealth, not to deale with those things, which concerne the artificers. It is a common practise, that many will haue taylers, milners, chaundlers, masons, ioyners, and such like, to be their houshold seruants. And so by this meanes, while they exercise those arts priuatly in their houses, for meat and drinke, and smal wages, al these arts in the common wealth are decayed, and empoueriſhed. This practise, is against the ordinance of God, who hath blessed and severed and distinguished al these arts, one from another, and ordained them, as divers and several members of the common wealth.

The eies, the eares and tongue, are placed in the head, to signifie that the heads, and men of authority, may haue preachers and counsellers in their houses. But the other members, are placed by themselues, distinct from the head, to teach vs, that they should liue of themselues. But it is against the maintenance of the common wealth, whereas al those artificers, which keepe house and liue in the common wealth, by these priuate artificers, lacke the works of gentlemen, which is the greatest part of their liuing. The roote of al this is couetousnes: be-

cause

cause they would haue their works don cheape, or for nothing, if it were possible, therefore they entertaine these in their houses. Let the cõmon tailer make thy apparell; let the free mason being his owne master, be master of thy worke, let the vsuall chaundler make thy candles; and let thy milner be a housekeeper; so shalt thou maintaine the common wealth. This did our auncestors: and then both they and the cõmon wealth florished. This new devise, covetousnesse hath brought in but of late: and since it came, the cõmon wealth hath decaied. And though our works being so done, cost vs more, yet we ought not to thinke that money lost, but wel bestowed, because it is emploied vnto the benefite of the common wealth, our brother gaineth by it.

But the Prophet here seemeth to me, to make an anatomy as it were of the world: and to laie open to the eies of all men every part and member of the same. And first he beginneth with the priest & the people, as it were with the entrals: And he saith there shal be (like priest and like people) the heart and the lungs and the bowels shalbe al congealed and knit together. There shall be no mydrif, no division, noe separation, betweene them.

Mat. 5. The priests should be salte, to season the maners and doings of their flocks, they should be lights to shine before them: But they shalbe as

as blinde, as ignorant in the way; as wicked in life and conuersation, as the people: As the prophet Osee, seemeth to teach vs, what these words meane (like priest like people) more at large: That is they shalbe wrapt in sinne all a like: For thus doth the Prophet declare vnto vs this matter. My people (saith he) perish for want of knowledge: And because thou hast refused knowledge, I will refuse thee also: so that thou shalt be no more my priest: because thoc hast forgotten the lawes of thy God, I will also forget thy children, and this surely may be the cause, why many ministers children their fathers yet liuing: or being left wealthy, after their deaths, thriue not: because their fathers haue forgotten the lawe of God, in not giuing to the poore, and are waxen couetous for to enrich them. They can keepe no good houses, they can giue nothing to the poore, because of their children: And because of this their inordinate care, God after their deathes hath no care of them but forgets them. (The more they encreased by my meanes in honor and wealth: the more they sinned against me, therefore I will change their honour into shame.) The higher in authority, and the richer they waxe; the more couetous they are; And surely hereof commeth the contempt of the minister, so common at this day. They despise the lawe of God, and *Osee.4.6.*

and euen God himselfe, by whom they are aduaunced, and God likewise maketh them con-
Vers.8. temptible aboue all other men. (They eate vp the sinnes of my people, and lifte vppe their mindes in their iniquity. And there shalbe like people like priest: for I will visite their waies vpon them, & reward thē their deedes) They eate vp the sins of my people (saith God) and encourage them to their wickednes) so that they may haue their tithes, and oblations, to feede vpon, and to enrich themselues withal: let the paiers of these duties liue as they list, but if they haue not these, to the vtmost farthing, they shalbe sure to heare of it. May more than this, when as they shoulde, by the wordes of their mouthes, and the workes of their liues and conuersation, condemne al sins in their flocks: they encourage them in their wickednes, they lifte vp their mindes, and make them bolde in their sinnes, by their evill examples. (And thus the
Vers.9. priest is become like the people: (Wherefore I will punish them for their wicked waies and reward them according to their imaginations) Lo that this agreement or likenesse, of the priest and people, is not in vertue, but in sinne, which the Prophet here meaneth: As out of this place of Ose plainly appeareth, which may giue light also to the other partes of this sentence: That the master, who should rule his houf-

housholde, and the mistris her maide, should be euen like them, that is they al that wallow in sinne together: So that here the Prophet ryppeth vp the sinnes of the priests, which are ignorance, contempt of gods word, ryot, flatterie, couetousnesse, wherein they were like the people.

The Prophet Esay also himselfe, complaineth, that the pastors of his daies, were sicke of the same diseases. And therefore agreeing with Ose, here in this place; he might iustly complain, that there were (like priest like people) So that as they prophesied both about one time: it may seeme they meant the same sinnes. *Esay. ca. 56.*

All yee beasts of the forest come and deuour (saith he) Comparing Gods church to a flocke of sheepe, as our saviour doeth likewise in the gospell. The watchmen are blinde, they haue no knewledge, they are all dumbe dogs, they cannot barke, they * take their time, they take their ease, and delight in sleeping: And greedy dogs knowe not what is enough, and therefore they feede themselues, they cannot teach. Every one followeth his own way, and every one seeketh his owne gaine, from one extremity therof to another, or from the greatest to the smallest, as Ierome translateth it. Come say they, I will take wine, and wee will fill our bellies with strong drinke. And *Vers. 9.* *Vers. 10.* *Tremelius.* *Vers. 11.* *Vers. 12.*

we

wee will doe to morrowe as we haue done to day: nay to morrowe we will exceede. Here the Prophet Esay himselfe most plainely painteth out the sinnes of the priests, and wherefore hee might iustly say (like people like priest) which sins were, ignorance, idlenesse, slothfulnesse, and negligence excessiue covetousnesse, worldly wisedome, taking their times, and lastly a continual course of ryot, al their liues long. Of such sheepheardes it may be iustly said, like priest like people.

And as such were in Esaies and Osees daies: so such shalbe also before the end and destruction of the world. There shalbe then also, like priest like people: Many sheepheards shalbe as simple in knowledge as their sheepe: Many that haue knowledge, shall delight rather to sleepe, or slumber, and to take their ease & pleasures, then to labour in their vocations, to feede
2. Phil. 4. 5. Christs flocke. Many shalbe worldly wise following neither Christ who looked not on his own things, but on the things of other mens:
2. Cor. 1. 12. Nor his Apostle whose reioycing was, that he had lived in the world, not in the fleshly or worldly wisedome: but in simplicity & godly pureness. They shall take their time, they shal haue no care of their posterity, or successors: they shall lease out, & spoile the liuings, whereof they should be maintained. A lamentable thing

that

that they, who haue beene maintained by the church, should ouerthrow the Church, that men of knowledge should become vipers, eating out their mothers bellies.

Many shall play the Epicures, and like belligods feede themselues, running with the world to the very excesse of ryot, wine drinking, and gamming, fairing delicately every daie, with Dives: and eating & drinking, & rising to play with the Israelites: watching not to pray, as the Apostle counselleth, but to play for filthy lucre, as Mammon entiseth. The embracing of pleasures, this loue of those thinges which our flesh desireth (as ease, wine, delicacy) are not of the father. This course of life, god will not allow in his seruants, or ministers. He will haue them given to sobriety. This was a streight lawe ordeined of god in Leviticus, that the Levites entring into the tabernacle, should not drinke wine, or strong drinke: teaching vs that God requireth sobriety in his ministers: And that, least they die, vpon perill of death. And in the Gospel by the Apostle it is said, that ministers should not be given to much wine: And he counselleth Timothy, to vse but a little wine, for his stomake and often infirmities. Though he were often sick (as it should seeme) and had a very evill stomake, yet he should vse but a little wine.

1.Pet.4.4.

1.Cor.10.7. Eph.6.18.

1.Tim.3.3.

Le.10.8.9.

1.Tit.7.

Hoſ.9.10. And of the Iſraelites the Prophet Oſe ſaith, their abominations were according to their loues. Beware what thou loueſt: as thou loueſt, thou arte either acceptable or abominable to
Mat.15. 24. god. And he that wilbe my diſciple (ſaith our ſaviour) muſt take vp his croſſe, (he muſt not take his pleaſure) and followe me. And S. Paul
Gal.6.14. ſaith, God forbid that he ſhould reioice in any thing, but in the croſſe of Chriſt. And this croſſe of Chriſt includeth an abandoning of all worldly pleaſures. Chriſt Ieſus had ſmal pleaſure on the croſſe: but all things were as bitter to him as gall. In his croſſe, were al the evils of this life contained. Suffereſt thou cold or nakedneſſe? Remember the croſſe of Ieſus Chriſt. He was nailed on the croſſe naked, when as the cold compelled the high prieſts ſervants, to run to the fire. Suffereſt thou hunger or thirſt, or
Fare. hard fare, or yet? Remember the croſſe of Ieſus Chriſt; they gaue him gal to eate, and vinegar to drinke. Couldeſt thou not ſleepe a winke all the night long? Remember the croſſe of Ieſus Chriſt: when he ſhould haue taken his reſt, he was taken of the high prieſtes ſervants, and all that night, was tolled from place to place, neither had hee ever any reſt till the houre of his death. Haſt thou thy goods taken from thee? Remember the croſſe of Ieſus Chriſt; they ſpoiled him of his very garments. Haſt thou vnkind friends?

friends? Remember the crosse of Iesus Christ; Iudas that eate in the same dishe with him, betraide him, and his very disciples forsooke him. Art thou mocked and scoffed at? Remember the crosse of Iesus Christ; the high priestes the elders and the people mocked him; And that which was most grievous, in the anguish of his soule, when hee should haue beene comforted. Art thou railed vpon? Remember the crosse of Iesus Christ; the thiefe railed vpon him. Heardest thou evil newes, or hard speeches, that goeth to thy very hart? Remember the crosse of Iesus Christ: not sharpe wordes, or sharpe speeches: but a sharpe speare, pearced his heart: to bee shorte, art thou afflicted either in bodie or soule? Remember the crosse of Iesus Christ. All thy sorrowes, are but as a feather, to his sufferings: And reioice in all these, that he will vouchsafe thee, to be his companion. O most happy companion. And be sure, if thou suffer patiently, and ioifully with him, thou shalt raigne with him. And say in all these crosses, this short prayer. O forsake me not, O Lord my God. And thou shalt no doubt be comforted and strengthened. Thus did the Apostle suffer, and reioice; and so must al christians, and ministers of Iesus Christ: And pray with him to bee delivered from the vaine toies of this life as from deadly poisons: Many shalbe worldly minded & for feeding of Christs flocke;

He said the like praier on the crosse.

flocke; shall feede oxen or sheepe, shall become graslers. They shal forsake preaching the Gospel with Demas, and shal practise the dealings in the world. They thinke it is a thing lawfull to forsake their vocations, they thinke they may lay hand on the Lords plowe, and looke backe when they lust: But it is not so, they are deceiued. If thou art called of God, to doe his message, thou must not forsake it with Ionas for any reason or pretence whatsoever: God will haue his worke go forwarde, yea and hee will haue some of the best sort to lay their handes to it. Esay was of the kings linage, and Bartholmewe among the Apostles a noble man, as some suppose, and Paul a free man of Rome, and Levi was not the least, but the third sonne of Iacob, yea even the first borne among the Israelites were the Lords, the Lord challenged them for his, he would haue them for his, he would haue them serue to him, and when Aaron and his family were chosen vnto the priests office, every first borne was redeemed and payed a ransome for a freedome (as it were) of that function, and office. And therefore they are deceiued at this day which had rather set their sonnes to plowe, then to haue them the Lordes ministers: They cannot dishonour God more, then to say so: As also they sinne arrogantly or presumptuously, that thinke themselues too

good

good for that office.

Many which continue in the ministery, looke more strictly & narrowly for their owne things then for those thinges which concerne Iesus Christ: for the fruits of the fields of their parishioners, more then for the faith of their hearts: for their calues of their kine, then for the calues of their lippes. These things ought to be done, and yet the other not left vndone. They are cunning in covetousnes as the Prophet Esay saith: they knowe the depth and high misteries of it, dealing with al extremity. We ought to learne that lesson, and purpose, and course of life of S. Paul: He had rather loose tithes, and sustenance and living, and whatsoever. Yea even to labour even with his own hands, then that he should in any respect hinder the course of the Gospel. I would to God al Pastors would leuil at this marke, that they had rather loose some smal trifles in tithes, then loose the loues of their people, without which their preaching can doe but small good. For him whom they love not, they will not learne of: And to gaine soules to god is the greatest gaine in the world: And that gaine especially all good ministers should labour for. Are not these things too manifest in our daies? Doe not these things hinder the course of the Gospell? Let every one beware of these faults, let every one looke narrowly to

2. Tim. 3. 10. 1. Cor. 9. 18. Phil. 4. 3.

himselfe, that there be no such to be found in the Lords Syon, against his comming.

The high priestes ornamentes and attire in the law may in some points teach the ministers of the gospel many good lessons, even as our saiour himselfe set downe an example for vs. First his Ephode was made like the habergeon of a souldiour, to put over his head: signifying, that a minister should employ all his studie and care to fulfill his ministery, he shoulde as much as in him lieth, feede the flocke of Christ, and when he hath done al he can, thinke he is an vnprofitable servant. Secondly it must be garded about the edge, that it rent not: The high priest must take heede, that with his head hee rent not the Ephod: No more should the ministers of the gospell the vnity of the Church, by their private opinions. God would not haue the Ephod rent: It was a speciall charge that it should not be rent especially at the putting out of the head: no more no doubt will he haue his Church, by any mans private iudgment. Upon both the shoulders thereof, the two precious stones, wherin were ingravē the twelue names of the childzen of Israell, teacheth vs, what account god makes of his people, they are as precious stones to him. Secondly the ministers must beare them on their shoulders to the lords sheepfolde, when they wander or go astray. The twelue

Ephes.5.
Hos.11.3.1.
Pet,2.21.
Exo.28.32.

twelue pretious stones, also and the twelue names of the children of Israel in the brestplate, declareth, that the pastor must haue his flocke in his heart.

Thirdly vpon his roabe, the next garment to his Ephod, he had fastned on the edge thereof many little bels and poungranets to the number of 72. as some suppose, that his soūd might be heard when he entered into the congregation, wherby we might learn these things: That a good minister must bee heard in the Church: The bels were like medlars, smal in quantity, not great: teaching vs that god accepteth even the least talent of any one; so that none shoulde be discouraged: Thirdly that there were annexed as many poungranets as bels, teaching vs that we should not onely say well but doe well: And that wee shoulde haue as many notable workes as famous sermons: And lastly that the ministers workes should be poungranets, not common or base works like the peoples, but excellent in every kinde of vertue.

The which thing also that great mistery of vrim and thummim which he beare on his brest did signifie. Which might never be separated from the Ephod. He must not onely beare on his brest (that is to the example of others) vrim, that is light & knowledge: but also (thummim) that is perfection and integrity of life. His gir-

dle also embrodered of needle worke, which did fasten his Ephod and his brestplate vnto him (for they were made loose otherwise) doth teach al ministers that they must taine their flesh (as S. Paul did) and sometime pricke and pinch
2.Cor.9.27. themselues: least when they haue preached to others, they become reprobates themselues. And lastly his hand must be filled; he must not be in
Exo.28.41. want: his mouth should not be musled: The which thing reproues the couetous dealings of patrons in our daies: Who will as much as in them lieth, make empty the ministers handes, and with his liuing fil their own hands against the lawes of God and the prince. God would not suffer this in the lawe: much lesse in the Gospell.

Thus we may see how the attire of the priests vnder Moses doeth prefigure the qualities, and conditions of the ministers of Iesus Christ. And now also in the truth S. Paul saith of the ministers of the Gospell: that they must haue the mistery of ỹ faith, ỹ is the Gospell of Iesus Christ in their hearts: and not that only: but they must haue a faithful companion (as a shadowe euer following the same,) a good conscience. The which was one of Saint Paules greatest ioies: without this latter, that former is like a pretious stone in a hogs snowte. A minister, or Pastor of Iesus Christ, must not onely be a crier

These are vrim & thummim.

2.Cor. 1. vers. 12.

and

and a proclaimer of good newes, and a finder out of good treasures (as our coniurers say they are, and bee beggarly and poore themselues) but he must bring out those treasures which he hath himselfe, out of his treasury like a learned scribe. He must be able to say as S. Paul saide, doe those things which you haue both seene and heard in me. If (saith he) to the Philippians) there be any vertue, if there be any praise, thinke on these thinges which yee haue both learned and received, and heard and seene in me: these things doe, and the god of peace shalbe with you. Now this hearing without seeing auantageth little, this teaching without doing, profiteth small. Columella a notable learned man and of great experience, saide, that nothing coulde either be done well, or taught well without an example: And surely if one marke well in every thing, a man shall teach or go about, he shal finde the same most true. And if other arts and studies, much more in the art of godlinesse we ought to vse all meanes possible to teach this art. And therefore Saint Paul saith to Timothy, be not only a teacher but also a platforme, a patterne an example to the hearers, in word, in conversation, in loue, in spirit, in pureneſſe, in al vertues, and good works. Wouldst thou teach thy flocke any good worke? first teach thy selfe the same. Phil. 4.

Exod.3.16. When God sent Moses to deliver Israel out of Aegypt, he sent him first to the elders of the congregation, not to all the people: because nothing moveth the people more, then the example of the elders. If they will goe vp out of Aegypt: the people will soone followe. Even so nowe in the Gospel, the example of the elders of the congregation, and pastors, is of great force, to moue the people to any good worke whatsoever.

Apoc.22. The worde of God is called the tree of life, and the leaues thereof are said to heale the nations, and so the ministers are phisitions. But it is a reproch for a phisition to take vppon him to cure others, when as he cannot cure himselfe. But such a one carrieth about with him daily a testimonial of his vnskilfulnesse, and if his sickenes or infirmity be apparant, he will not without great impudency shew his face, or take vpon him the cure of that disease in another, whereof he is sicke himselfe. Euē so without al doubt, as the cure is greater to heale the woundes of the soule, then of the body, and the cunning greater, because here sence must faile, the phisition must worke all by spirit and vnderstanding: if any pastor should take vppon him to heale anie disease of the soule, whereof he himselfe were apparantly sicke and infected, it were not charity but impudency: it would be presupposed,

that

that by his lacke of skill, such a one would make the wound worse, and not doe it any good. The phisitions of the body doe say, that there be seaven kinde of agues, or fevers, a continuall fever, a quotidian, a tertian, a quartan, the fever hecticke (as they tearme it) the wandering fever, that keepeth no certaine fits, and that which lasteth but for a day. Surely as they oftentimes see mens bodies tormented with al these kinds of fevers: so if we marke well wee may see the soules of our parishioners vexed very vehemētly and dangerously with the same infirmities. Covetousnesse may be quickely resembled to a continual ague: That kinde of ague never ceaseth to shake & torment the patient, neither daie nor night; no more doth covetousnes, the covetous mans soule. Gluttony may be resembled to a quotidian ague: this ague hath his fits, and leaveth the party some time, but it commeth againe every daie: so gluttony for a time when the belly is full, forsaketh the party: but when hunger begins to grow in his stomack, he must haue his delicates, with Heliogabalus; no meane fare will content him, he must fare with Dives daintily every day, or els he cannot liue or like. Hardnes of heart or impenitency maie be compared to the tertian, he is wel two daies but the third day he cannot rest. So the wicked sinner can be content with the publican to crie

peccavi,

peccavi, and with Esau perchãce to weepe; but to make restitution with Zacheus, to forsake his former sinne with David, that he cannot abide. Pride is like to the quartan ague. It is saide the Lyon is sicke of that disease: He is a stately beast. Al other beasts except the Lyon and the Wolfe haue their necks made of ioints. They two onely of one bone. This ague is very durable and many times incurable. The feuer hectike which possesseth the bones and solid parts of the body may fitly resemble envy: it cõsumes the radical moisture, wherwith the body is maintained; So doth envy. A sound heart (saith Salomon) is the life of the flesh, but envy is the rotting of the bones. Lechery may be compared to a wandring ague, whose wanton wandringes and errings are without number and order. And anger may be compared to the feuer that lasts but a day. Nowe if the minister or spirituall pastor, which should cure all these diseases, be apparantly sicke himselfe his wife or his family, either with the continuall feuer of scraping covetousnesse, or with the quotidian of riotous gluttony, or with the tertian of stony impenitency, or with the quartan of stately pride & worldly bravery, or with the hecticke of envy or malice: with what face can he go about to cure any of these, in others? Neither here doe I touch those painefull pastors

stors, which are starres, which are watchmen, which are stewards: but those onely which are hirelings, which are Idole sheepheards, which are like Iudas, Symon Magus, and Demas. As in Iesus Christes daies & his Apostles there were such. So let no man marvell if there bee such in our daies. But as there are & haue beene still faults in the ministery (for it is hard to find an eie without some blemish or infirmity) yet the greatest fault is in the people. They will not be learned nor understand, they haue beene and are taught sufficiently; For that may bee saide of vs that was said of the Apostles: their sound is gone out throughout all the worlde: and that of Esay, the Prophet. Haue they not heard? Yes verily. They haue heard rounde about their eares sounding the sweet promises & heavenly threats, but they giue no heed: they knowe enough but they practise nought. They will take account of their childrens learning, and profiting, & they will count the continuance of their repaire to schole, & if they proceede not, they will bolt them and asse them: And themselues of perfecte age, and ripe iudgement in the schole of Iesus Christ, in his Church hearing so many lessons, so many sermons, yet are never the better, are never the Godlier are never the wiser to salvation. Surely it grieveth me to heare this common reporte, that the

Let all such as profesſe the Goſpell

grea-

looke wel to themselues: for the devil most hisily assaults them if by anie meanes he maie make them fall as appeareth. Gen. cap. 3. Vers. 15. & Apoc. 12. 17 & Iob. 1.

greatest professors of Gods worde, are the cruellest dealers in the worlde, they will deale most hardly, they will looke to themselues and their own commodities most narrowly. They learne not this out of gods word, they haue not learned so Iesus Christ. Well I may say to all such as our Saviour saide to the Iewes, your children shall condemne you. Oh take heede to your selues, and looke well to your workes, and marke the fruites you yeelde after our ploughing, and sowing, and watering: whatsoever the minister speaketh in the name of the Lord, because it is not his owne, which he speaketh, but Gods: it is no doubt the heavenly dew and pleasant shower of God. Now looke well to your fruites, for they will declare what grounde you are. For when raine falleth on good ground it bringes foorth plentifully good fruites: But if it light on evill grounde, it bringeth forth evill fruites, thornes, thistles, and weedes. And yet the raine is sweete that falleth both on the good ground and on the bad. He that after the hearing of Gods worde, bringeth foorth either no fruit at all, with the fearne: or thornes, and thistles, with the forrest: let him looke for the fire. But if after the receiving this heavenlie dewe of Gods grace and worde, he bringeth foorth grapes that make men merry, that is, workes profitable both for his brethren & himselfe, not

thornes

thornes pricking or hurting any, be he sure he is good and Gods owne grounde. But oh the blindenes the deafnes & the hardnes of the men of our daies. Surely we may say as Saint Paul saide of the Iewes: and it is to be feared that God in his iust iudgement for their sinnes hath given them a spirit of slumber, eies that they should not see, eares that they shoulde not heare. *Rom.10.* There is a disease in the body called a lethargie or sleepinesse, which will not be driuen away, though you pinch never so harde, and cry to the party affected with it never so lowde: and they say that this disease commonly haunts very grosse and fatte men. they fall soonest into this infirmity. Surely I thinke this disease is too too common at this day, in the soules of a number, especially of fat, and great, and wealthy men. Tel them, nay crie vnto them, of their oppression, that they ought to doe as they *Mat.6.* woulde bee done vnto, nay in truth as God one day will doe to them againe: of pride, that *Jam.4.* God withstandes the proud, and giues grace to the humble; of their vnmercifulnesse, that *Jam.2.* he that now wil shew no mercy shal hereafter haue no mercy; of their covetousnes, that they wil haue mony to buy a poore mans living, but they will haue no money to lend him to maintaine his living; and they wil not hear you, they are as it were in a slũber or a dead sleepe. Surely

ly if they were awaked, they would looke about them, and see what perils they were readie to run into, and turne another way, and take another course. The forcible thundring in everie place of gods spirit against sin, and little amending of mens liues, declareth this their drowsinesse. With the pleasant harmony and melody of the Gospel, they will not be drawne to godlinesse, and with the bitter potion of the law they will not be deterred from wickednes. Who is he that musicke will not make dance? and sower hearbs will not make weepe? The Gospel is that pleasant heavenly musicke, and the lawe is those sower hearbes, with the which we must eat our passover. What more pleasant musicke can be then this to a Christian soule to moeue him to charity, and the king shal say, whatsoever you haue done to the least of these my brethrē, you haue done to me: and the poore widdow that gaue but a mite was not forgotten, but known and marked and highly commended. Though the party be but a bad body, to whom thou giue: though perchance thou canst not giue much, yet if it be but a little one in Iesus Christ, if he haue any faith, yea and if thou giue but a mite, that is lesse than halfe a farthing, thou shalt not loose thy reward, thou shalt not loose thy cōmendation. Contrariwise tribulation and vengeance vpon every soule that

Mat. 25.

Luk. 21. 3.

Rom. 2.

that doth evill. And vpon the wicked the Lord shall raine fire & brimstone, stormes & tempest, this shalbe their portion to drinke, even with the rich glutton in hel. Here is both the lawe & the gospel, here are sower hearbs, & sweete harmony, & neither of these will moue any thing at al. Surely me thinks the preachers at this day are like Cassandra: she had a gift given her to speake truth, but no man would beleeue her; she cried against Sinons horse, and told them, that there lay Grecians hidden in it, but the Troians laught her to scorn. Surely such are the prophecyings, & preachings of gods ministers at this day: they tell men the dangers they shall surely incur, the way to avoid thē, & no man beleeveth, they are laughed to scorne. But if this be a fable, yet that prophesie of Noah to the old world, was no fable. They would not beleue him, they would not follow his counsel, they laughed him to scorne, til the day that their destruction came on thē. Here is Noah (as it were) another Cassandra. But what is this to vs, saith one? what befell in Troy or in the daies of Noah, wee passe not: Yes verily, but we must care. For our daies shalbe like the daies of Noah. and our saviour saith, as it was in the daies of Noah, so shal it be in the daies of the son of mā. Take heed then whatsoever thou art, that thou be not like the men in the daies of Noah; which are now

in hell, because they were disobedient to Gods spirit preaching to them, as thou art, and so art likely to fal into their damnation.

Text. There shalbe like servant, like maister.

The authority of government shall be broken, servants shall not passe for their maisters: they will be as good as they, they will choose their works, they cannot abide their maisters checks or rebukes, they cannot rise so early, and sit up so late, and take such hard fare: they will marry rather, they will no more of that. This one thing causeth so many beggars. For whē these masterlesse servants are once married, and the little substance that they haue gotten, either in their masters service, or els that by their frieds was left them, is spent, for lacke of maintenāce and of worke, they are constrained to go a begging. Thus the Lord plagueth and humbleth every where daily, such hauty and naughty servants, and yet one wil not take heed of another. In despising their maisters, in disobeying them, they despise and disobey even God himselfe: for

Eph.5.6. servants according to S. Pauls lesson, should obey their bodily maisters in all things with feare and trembling, even as the Lorde: not with service to the eie, as men pleasers: but as the servants of Christ, doing the will of God

1.Pet.2.18. from the heart. And as S. Peter saieth, they should obey them not onely if they be good and

and courteous, but if they be perverse and froward. For that is thanke worthy with god. But these good lessons servants cannot abide to heare. If their maisters be sharpe with thē a little, though it be for their defaults, they will tarry no longer, they passe not, as should seeme for thanks at gods hands. Againe another thing that hurteth servāts is pride. They must spend their whole yeares wages in braue and fine apparell, they must haue their fine bands, their doublet collers faced with silke, their coulours in their ierkins and hose, and hat, like gentlemen: and the maide servants either cambricke ruffes, starch, and fringed petticoates, and costly capes. Let them rather learne humblenesse, meekenesse, gentlenes, faithfulnes with Iosuah, who was Moses servant, with Iacob, which served Laban many yeares; he was one, that looked to his cattell: In the day he was consumed with heate and with frost in the night, his sleepe departed from his eies, yea and whatsoever was lost, he made it good. This paines tooke Iacob, and after God blessed him, and enriched him, and made him a minister, & a mighty prince, father of the twelue Patriarchs. So the Lord in time wil bless and advance al faithfull, gentle, humble, patient and painefull servants. But the disobedient, proude, haury, unfaithfull, he wil plague with Gehezy, with Iu- *Gen.31.40.*

das, and such like, let them be sure of it.

The properties of an evill servaunt may be thus collected out of many places of scripture. First, he is a drunkard, he will haunt the ale-house or taverne, and then he regardeth not his masters business. A drunken labourer or servant shall not be rich or prosper. Secondly, he is idle, sleepy, and slothfull: he will stand all the day in a corner: And therefore in the Gospel we reade, the Lord said to his servants, why stand ye al the day idle? get you into the vineyard. And Ecclesiasticus, sende thy servaunt to his worke, least he be idle. Thirdly he is prodigal, he will not sticke to spend his masters goods riotously; when he goeth to the market, and make a false accompt when he commeth home. The baylif or steward was accused that he had wasted his masters goods. Fourthly, he is stout, stiffe necked, & he wilbe more master then his master: of whom Ecclesiastes speaketh, I haue seene servants on horsebacke: And of such a servant speaketh Salomon, A servant will not be chastened with wordes; though he vnderstand, yet he wil not answere thee, he wil doe what he list himselfe. Such a servant was Syba to Mephibosheth, who by his negligence did bring into danger his maisters life. My servant despised me O my Lorde the king, and would not saddle my asse. Fiftly, he is hard har-

Mat. 24. 49

Eccl. 19. 1.

Pro. 21. *v.* 17.

Mat. 20. 3.

Luk. 16.

Eccl. 10. 7.

Pro. 29. 19.

1. *Sam.* 19.

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ted and cruell, he will looke for ease and fauour himselfe, and will shew none to others his fellowe seruants, as that parable in the 18. of Mat. doth teach, he himselfe wil eat and drinke and will beate his fellow seruants: he will take his pleasure and doe what he list, & they must keepe his counsell, they must haue no part with him. Sixtly, he is fickle headed, he will tarry in no seruice, he will every yeare haue a new master. Such were the two seruants of Simei that fled to Achish king of Gath. And of such, Nabal could talke, whē as he denied reliefe to David: Many seruants are now run away from their masters. Lastly, he is a taleteller, he wil disclose his masters secrets, he will not keepe his counsel with Iosephs steward, who though he knew, that Ioseph had commanded to put his brethrens money in their sackes againe, yet he woulde not vtter this his masters secret: but tolde them that the God of their fathers had given them their treasure againe. He will tell tales out of his masters house, and so sowe strife and quarels betwixt him and his neighbours: He wil tel one seruant, what another hath spoken behinde his backe, and so make debate amongst his fellowes. These are the properties of evil seruants, such as God & his word alloweth not of.

1. *King.* 2. 39.

Gen. 43. 23

But a good seruant is apt to learne any thing,

he is humble & obedient to doe any thing: And therefore he is called a prudent seruant. And our saviour is saide to humble himselfe to the shape of a seruant: he is merry and ioyfull in his labours. All that service is not thanke worthy that is done with a frowning countenance: As appeareth Nehem. 2. And God saith, my seruants shalbe merry and ioiful, he is courteous in speech, and therfore David was beloved of al the seruants of Saul. He is of good courage in his masters affaires, and against his masters enemies, Let not the heart of any man be discouraged, I thy seruant wil go and feight against that Philistine saith David to Saul. He is trustie in the matter cõmitted to his charge. Oh thou good and faithful seruant: thou hast beene faithfull over a little, I will make thee ruler over much. He is carefull to make a iust accompt to his master of all things committed to his charge. Thy tallent (saith he) hath gained somewhat: nay he accounted the iust gaine, ten tallents. He is careful for his master, he wil see him serued first, though he come frõ the plough weary, before he serue himselfe, Luk. 12. He wil watch with his master, and if he be absent, till he come home; Happy is that seruant, whome his master when he commeth, shall finde waking. He is ever bent to attend vpon his master, to doe his pleasure, not to be abroade in com-

Nehem. 2. vers. 2.

Esay. 65. vers. 14.

1. Sam. 18.

Luk. 12. 37.

company. As the eies of ſervantes waite on the eies of their maſters; ſo our eies waite on the Lord, till he haue mercy on vs. If he be corrected, he is patient: if he be rebuked he murmureth not, he anſwereth not againe. As S. Paul commandeth 2. Titus. Thus the worde of God painteth out both good and evill ſervants vnto vs. Pſa. 123. 2.

I reade that in Fraunce they were woont to paint the picture of a ſervaunt, at the doores of their houſes: that their ſervants might ſee how they ſhould behaue themſelues: And he was painted on this manner: with the ſnowte of a ſwine, the eares of an aſſe, the feete of an hart, with hands wide open, in his garments cleanly, and on his head a bonnet, having on his back a couleſtaff, with two veſſels, the one having in it fire the other water. This deſcriptiō though it be rude and homely: yet it teacheth plainely ſervants their duties. The ſwines ſnowte declareth, they muſt not be dainty mouthed, they muſt be content with any meate God hath prouided for man: The aſſe eares, that they muſt patiently heare the ſharpe ſpeeches of their maſters, without anſwering againe. The harts feete, that they muſt be ſwift in doing their buſines: their hands wide open, that they muſt bee faithfull, not deceiptfull, they muſt doe nothing cloſely or ſecretly: they muſt haue their cheſts,

their hands, their harts, open to their maſters eie and commandement, when it pleaſeth him to call them to accompt: Their garmentes comely and honeſt which the bonnet declares, that they muſt not be ſlovenly, but hanſome, and ſeemely apparelled, and yet not proudly aboue their degrees. The coulſtaff on their ſhoulder, that they muſt not refuſe to doe any worke, no not to carry water: And the fire and water, the one before them, and the other behinde, their diſcretion in their buſines: They muſt not mingle fire and water together.

Thus in France ſervants may on the doores ſee painted out to them their duties; I woulde theſe conditions were printed in the heartes of our ſervants here in England.

The holy ſcripture alſo teacheth maſters their duties in many places: Maſters ought to haue a care of the faith, manners and converſation and apparell of their ſervants. The ruler in the
Ioh.4. Goſpell beleeved and all his houſhold. Cor-
Act.10. nelius alſo we reade in the Acts, was a devout man, and one that feared God, & al his houſholde, which gaue much almes to the people and praied to God continually. And the Lord ſaid, ſhal I hide from Abrahã the thing which
Gen.18. I doe (meaning the deſtruction of Sodom) ſeeing that Abraham ſhalbe in deede a great & mighty nation, & all the nations of the earth ſhalbe

shalbe blessed in him? For I know that he wil command his sons, and his houshold after him, that they keepe the way of the Lorde, to doe righteousnesse, and iudgement, that the Lord may bring vpon Abraham, the thing he hath spoken vnto him. By these places we may learne, that rulers, mighty men, and inferiours also, ought to haue care of the faith of their families, ought to command them to feare the Lorde, to keepe the sabbaoth, to bring them with them to the Church to praiers: that they may prosper and continuallie enioy the Lordes good blessings, the which hee hath made vnto them. For lacke of this care I am perswaded, many masters and families, and many mighty men, which haue been otherwise, worldly careful enough, haue decayed and come to poverty. God blessed all Putiphars affaires for Iosephs sake, though he were an Aegyptian, and a heathen man: And God blessed Labans flocke for Iacobs sake: And so (no doubt) God would blesse vs, and our flockes, and our affaires, if we had good servants. Queene Saba noted in Salomō a chiefe point of his wisedome, the sitting of his servants, & their apparell: as Sabā here cōmended Salomon, for this governing his servants, in their apparel, in their maners and order: so God wil condemne negligent masters herein. But masters nowe a daies little regarde these

things. They wil ſuffer their ſervãts to ſweare and teare God in pieces, to ride before thẽ like ruffians without controlement; they never examine them of their faith, whether they be Chriſtians or Atheiſts, they thinke it pertaineth not to them.

Deut.6.4. In Deutronomy alſo, we reade theſe leſſons for all houſholders, and maſters of families which God commanded Moſes, to teach the Iſraelites: againſt that time they ſhould enter to

Verſ.5. enioy the lãd of Canaan: Firſt, that they ſhould loue the Lord their God with all their heart, with all their ſtrength: And that his worde ſhould be in their heart, and that they ſhould rehearſe them continually vnto their children, and that they ſhould talke of them at home in their houſes, and in their iourneies as they ride abroade. This thing, if it were obſerved, if men would talke on Gods worde as they ſit by ẏ fire in their houſes, it would make them cunning ſchollers therein. But now it is vnſavory in their mouthes; for lacke of vſe, they are not acquainted with it. which is a ſigne of the ſicknes of the ſoule, that cannot taſt or reaſiſh any better her onely foode. It will make our ſoules ſtrong as Saint Iohn ſaith if Gods word abide in them, without foode what can be ſtrong? They that would haue their ſoules ſtrong, let them vſe their diet. To this agreeth that

that saying of the Apostle: Let the word of god dwell plenteously among you. Every housholder should entertaine this geast in his house, and bee familiarly acquainted with it. Secondly that they beeing enriched and having houses full of all manner of goods, they shoulde take heede, least they forget the Lord their god, which was the author of all their blessings, but should feare him, serue him, and sweare by his name. Though they were nowe of might, yet they should feare him, though they were never so rich, yet they should serue him, and in iudgement they should yeeld him this honor, to swear by his name. Thirdly that they should not tẽpt God as their forefathers did in that great day of temptation. Disputing of his power, murmuring at his works, distrusting of his fatherly prouidence over them: But that in al things, they should reioice and praise the Lord. Fourthly that they should teach their childrẽ how they were Pharoes bondmen, how God mightily delibered them, how he gaue them a land flowing with milke and honey. If the Iewes were thus bound to teach their children their deliverance out of Aegypt, and from Pharoes thraldome: Much more we are bound to teach our children and families, every one of vs, our great deliverance from that spirituall Pharaoh, the Devil, and from the spirituall Aegypt of hell, by Iesus Col. 3. 16.

ſus Chriſt: Whereof the other was nothing in
compariſon: If the Iewes who are compared to
Gal.4. children vnder a ſcholemaſter by S. Paul
were bounde to haue that knowledge, howe
much more, we which are men, and ſonnes, and
haue receiued the adoptiō by gods ſpirit, ſhould
be able to doe theſe things? Surely God requi-
reth more at our handes. And this one thing, is
ſufficient to overthrow the ground of all popiſh
religion, and that popiſh ignorance which they
count the mother of their devotion. Al the Iſra-
elites muſt haue gods law in their hearts, muſt
rehearſe it to their families, muſt teach their
children their deliverance from Pharaoh, their
free gift and poſſeſſion of the lande of Canaan
by God: And muſt not Chriſtians much more,
haue the law of their ſaviour, his goſpel in their
hearts? muſt they not talke of it in their houſes,
and in their iourneies? muſt they not be able to
ſhew how Ieſus Chriſt hath delivered them frō
that cruel Pharaoh the Devil, and given them
by the purchaſe of his own bloud, that true Ca-
naan the kingdome of heaven? Shal Moſes be
more glorified, then Ieſus Chriſt? And this is
the meaning of that which S. Paul comman-
deth al chriſtians to doe, when they receiue the
1.Cor.11.26. ſacrament, that they muſt ſhewe the Lordes
death till he come. That is, they muſt tel their
families, and be able to profeſſe themſelues,
and

and to tell others, the benefits that Christ hath purchased for them by his death and passion.

David also in his 101. Psalme, thus describeth vnto vs a good master or housholder. Mine eie shalbe vnto the faithful of the lande, that they may dwel with me: he that walketh in a perfect way he shall serue me. There shall no deceiptful person dwell in my house, he that telleth lies, shal not tarry in my sight. He esteemeth the chiefe thing in his servants, the religion of their hearts, the vertues of their mindes, and then next the workes of their bodies. But wee quite contrary never haue regarde for the most part, neither in hiering our servãts, nor in harboring or keeping them, of their religion or faith of their conditiõs: but only of their workes, if they can plow and sow wel. David would not haue a liar tarry in his sight; And how doe we suffer those which are stained with all maner of sins to attend vpon vs, and never rebuke them?

Ye masters (saith S. Paul) doe to your servants that which is iust, and equall, knowing that you haue a master in heaven: Giue them their dueties, in wages, in meate, in all manner of humanity, and also in their workes, oppresse them not, let their workes be equal: wish thẽ not to doe more, then they are able, nor at times inconvenient. God hath made the night for mã to rest in, he hath made a saboth for thy servãt. Let

thy

thy ſeruant enioy theſe benefites of reſt, which thy Lord & maſter hath appointed for him. Let his workes ceaſe at night, and let him reſt on the Lords ſabbaoth. Defraude him not of his wages, though thou be mightier then he, though thou art ſure, he ſhal never be able to recover it at thy hands: there is one in heaven, that will take his iuſt cauſe in hand and wil plague thee.

Iob.31.13. Iob a man of great authority would not deale ſo with his ſeruants. If I did contemne the iudgement (ſaith he) of my ſeruant and of my maide, when they did contende with mee, what then ſhall I doe when God ſtandes vp? and when he ſhall viſit me, what ſhall I aunſwere? Iob durſt not vſe his authority & power, in wringing and pinching his ſeruantes, in denying them their duties, though he might haue done it, no not in ſmall things. He feared the iudgement of God: What ſhall I then anſwere (ſaith he) when God ſhall ſtand vp to iudgement?

Cap.33.23. Eccleſiaſticus alſo teacheth all maſters a good leſſon, how they ſhould behaue themſelues towards their ſeruants, and how they ſhould both vſe them and reward them.

Meate (ſaith he) and the whippe and the burthen belongeth to the Aſſe: So meat correction and worke to the ſeruant. Where I note that the firſt thing ỹ good maſters ought

to

to giue their ſeruants is meate enough and ſufficient: they ought not to pinch them. The oxe that treadeth out the corne ſhould not bee muſled, much leſſe thy ſeruant that ploweth thy lād, ẏ endureth many a colde ſtorme for thy profite, and treadeth many a weete ſtep, woulde not be pinched of his victuals, he would haue his belly filled. Many young beginners will take prentiſes, and for lacke of this one thing, becauſe they allowe them not meate ſufficient, make them runne away and forſake both maſter and occupation, and altogether. And this is one thing, I ſuppoſe, that maketh ſo many prentiſes runne from their maſters at this day, more then haue beene accuſtomed heretofore. The ſecond thing is correction moderately, if they doe amiſſe. Here they ought to play the fathers, not the tyrants, not to be ouer ſharpe or fierce in correcting them: they muſt doe like good ſurgeans, and ſeeke by all meanes poſſible, to heale and not cut off: remembring they were once ſervāts themſelues: And that if they be two rigorous, they haue alſo a maſter in heaven, who will alſo meaſure to them, the ſame meaſure againe in their manifold and daily treſpaſſes, that they meaſure themſelues to others: as that parable in the 18. of S. Matth. Goſpell doth plainely teach vs. And yet they muſt correct too: For without correction (euen as trees without pruneing,)

neing,) the moſt towarde and beſt natures wil become wilde and fruitleſſe. And the laſt thing that belongeth to a ſervant is worke: But now a daies moſt men will looke to this firſt: They wil ſee they doe their worke, but for their meat, and correction, and good inſtruction, they paſſe not how little they haue. But Eccleſiaſticus teacheth them, that this ought to bee the laſt thing they ſhould haue regard vnto. And here they that wil keepe a great company of ſervãts for a ſtate or pride, and ſuffer them to be idle, and doe not looke, that they be occupied in ſome godly exerciſe, are reproved. Let no man keepe more ſervants then he needeth, then are fit for his degree and vocation. And let him looke wel that theſe be not idle. Idleneſſe is the mother of all ſinne and wickedneſſe: Of ſuch idle ſervãts, come ſo many ſwearers, adulterers, riotous perſons, theeues, as we haue at this day: Theſe ſinnes are commonly the fruits of idleneſſe. It is an old ſaying he that hath one ſervant hath a whole ſervant, and he that hath two hath but halfe a ſervant, and he that hath three hath neuer a one. Where there is but one, he will truſt to himſelfe, and himſelfe doe the worke: But he that hath many companions, wil truſt to them, and ſometimes the worke ſhall be vndone.

Thus we ought to vſe our ſervants. Nowe howe we ought to reward them, followeth. If thou

thou haſt a good ſeruant let him be to thee as thy own ſelfe, becauſe thou haſt purchaſed or poſſeſſed him with bloud: That is, he hath often euen ventered his life for thy ſake, in ryding many dangerous iourneies, in ſuffering many grieuous perils. David called the water which the men ventred their liues to fetch him, their bloud. If thou haſt a ſeruant, intreat him as thy brother, becauſe he is euen as thy ſelfe (or as it is in the greeke) as thy own ſoul. And this is twiſe repeated in this verſe, A good ſeruant ſhould be to a man as his own ſoule: And who would not vſe his owne ſoule well? Thou ſhalt ſtand in neede of him, if thou vexe him vniuſtly: And if he run away, thou wilt ſeeke him. And in his 7. chap: thus he writeth, let a wiſe and diſcreete ſeruant be loued of thee, as thy owne ſoule; and doe not depriue him of his liberty: And the tranſlatour addeth, leaue him not a poore man but reward him plenteouſly. And thus much may ſeeme to bee collected out of Deuteronomy: If thy brother an Hebrew ſel himſelfe to thee or an Hebreweſſe, & ſerue thee ſixe yeares, euen in the ſeuenth yeare thou ſhalt let him goe free from thee: And when thou ſendeſt him out free from thee, thou ſhalt not let him go away empty: But ſhalt giue him a liberal reward of thy ſheepe, & of thy corn, & of thy wine: thou ſhalt giue

Eccl.33. verſ.29.

2.Sa.23.18.

Deut.15. v.13.14.15.

him of that wherwith the Lord thy god hath bleſſed thee: and remember that thou waſt a ſervant in the land of Egypt and the Lorde thy God delivered thee, therfore I cómande thee this thing to day.

Oh I would to God our hard maſters to their ſervants would remember theſe good leſſons. They which will not pay their ſervants their wages: they that finde excuſes: they that wil againſt al charity, for ſaving a little meat, turne their ſervants a begging: Thou art bounde to thy ſervant as thy ſonne: and ſo is he bounde to thee. Honour thy father and thy mother (ſaith the Lord our God) ſpeaking to all ſonnes, and to all ſervants: And therefore be ſure, thou art to haue a care of him as of thy children. Naa-
2.Kin.5.13. mans the Sirians ſervant ſaid to him (when as Elizeus counſelled him to go waſh ſeventimes in Iordaine, O father, if the Prophet had commanded thee to doe ſome great thing, thou wouldſt haue done it, and wilt thou not doe nowe this light, and eaſie matter? See, the ſervants call their maſter, father: And ſhall we account leſſe of our ſervants in the light of the Goſpell?

As I haue before done with ſervants: ſo I wil here adde the properties of good and evil rulers or maſters: The name of maſter or ruler (for the latine word dominus comprehēdeth both) is

is a name of power: For without dominion or masterſhip, the commō wealth could not ſtand: If the authoritie of maſters or rulers ſhould be taken away, then wickedneſſe would rage and would beare the bell. The Perſians were wont after their kings death fiue daies, to haue no execution of lawes, and to let every man do what he liſt, that in thoſe fiue daies men ſeeing the rage of ſinne and vniuſtice, for lacke of government, ſhould more willingly obey their kings & goverꝛners ever after. Secondly it is a name of equity, in giving to every one his owne, in defending the weake from the mighty, in protecting widdowes, and defending the fatherleſſe. Thirdly it is a name of bountifulneſſe or libecality, and therefore a ruler in hebrewe is called Nadib which ſignifieth bountifull or liberall. So Artaxerxes that great Monarch declareth of himſelfe: when I had ſubdued the whole earth into my dominion, I would not exalte my ſelfe by reaſon of my power: but purpoſed alwaies with equity and gentleneſſe to goverꝛne my people. Gregory ſaith, that man was made Lord over beaſts and not men in paradiſe, to teach, that his dominion ſhould chiefly extende to wicked and beaſtly men. Thoſe he ſhould rule over, but the good he ſhould reward. Fourthly it is a name of honour and nobilitie: I haue taken of your tribes (ſaieth God) and *Deut.* 1.13.

made them Lords, and princes: And therefore rulers should excel others in vertue and godlinesse; even as amõgst the bruit beasts they beare rule which excel in vertues of nature. Fiftly it is a name of peace and security: A ruler endeth controversies at home, and putteth wars away abroade: And as this government is necessarie in the common wealth, so in every family also, without the which no family can prosper or flourish.

The properties of evill rulers are thus set downe in the holy scripture. An evil ruler spoileth and oppresseth his subiectes whome he ought to helpe: and greeveth and troubleth them with extraordinary duties. He is cruell, he taketh away other mens goods, as though they were his owne: He had rather be feared then loved: He disanulleth the lawes of his Ancestors, and establisheth his owne: He deviseth waies and meanes, howe to pill and powle his subiects: He loveth lyars, and false informers: He keepeth oath and league with no body: He liveth riotously, & banqueteth with other mens labours: Those which haue done him best service, and haue beene longest with him, he worst regardeth: he accounteth no service done to him enough: he thinketh all lesse then duety. These be the properties of evil rulers in common wealths, as also of

Micah.2.
1.Sam.1.
Esa.10.1.
Pro.29.12.
Ps.14 v.4.
Gen.31.42.
Iudith.3.

of evil maſters in families. There are two ſayings worthy of eternall memory of two kings of Aegypt: the one called Oſiris, who cauſed this poſey to be written on his image: I am Oſiris the king, making warre againſt all countries: Neither is there any place in the world, whether I haue not come, giving gift and diſtributing to al my ſubiects. The other of Seſoſtris, which having finiſhed his warres, and builded many ſtately & ſumptuous temples to the gods and other buildings cauſed this ſentence to be witten on every of his buildings: This hath troubled nor grieved never a ſubiecte that I haue, nor one of this country. I would to god, all landlords and mighty men, which abounde in wealth, and al great builders could wite theſe ſentences on their portraitures and buildings: That they woulde be diſtributers of the good bleſſings they enioy, and that their buildings ſhould not trouble their tenants.

Diodoras Siculus: 4 lib.

Paulus Diaco: in longobardorum hiſtoria.

Like buyer like ſeller) We reade of the firſt buying and ſelling in Geneſis betweene Abraham and Hephron in this manner: Hephron anſwered Abraham, The grounde is worth fower hundreth ſickels, but what is that betweene thee and me? He would haue given it him freely. Here we may ſee firſt the liberality that was in thoſe daies: Then Abraham offered as much for the thing as it was worth, they

Gen. 23.

both teaching buyers and sellers their duties: the one not to offer lesse then in truth the thing is worth, and the other to afford their chapmen a good peniworth, not to vse many wordes or othes in their bargaining. If Hephron woulde haue given it freely to Abraham, being a stranger vnto him, how dare Christians, of their brethren aske more then the thing is worth? Thus dealt Abraham and Hephron in their bargain for land, and their dealings are put downe for our bargaining.

Jer. 32. 7. We reade in Ieremy, the manner of buying and selling plainly set downe: where Ieremy is commanded of God to buy a field, in token that the people should returne from Babilon againe. Where it is first proved that it is lawfull to buy and sell lande: And then next almost all the circumstāces of purchasing lands, which at this day we vse, are described: The having of the iust sum of money, ỹ writings or the booke or deede of the lande solde, the sealing and witnesses, and the counterpaine or coppy, as Bullinger noteth. All which circumstances condemn those covetous and cosening landsellers, that after they haue made some priby conveiances of their lands, wil sel them againe, when as they haue closely passed their right away before to others: Surely at that great day of account, before our great God, who is the God of truth

truth and vprightnes, all these circumstances shall condemne their coulenage, and shal rise in iudgement against them.

We reade also a saying in Ecclesiasticus of merchants and victalers, which at this day is proved most true. There be two things (saieth he) which me thinketh are hard & perillous: A merchant is hardly acquitted frō deceipt: and a vitteller from sinne. They that vse these trades, had neede take heede; they may soone fal into the pit of sinne without great carefulnesse. Neither doeth he condemne these trades as evil: but he avoucheth them to be very dāgerous: (For poverty (saith he) or as it is in the greeke) for a thing indifferent, that is, for riches, many haue offended, and he that seeketh to be rich, turneth away his eies even from the cōmandements of God) According to the saying of S. Paul. They which wilbe rich, and therto apply their studies, fall into temptation, and snares, and into many foolish and noysome lusts, which drowne men in perdition and destruction. For the roote of all evill, is the loue of money (as a naile in the wall, sticketh fast betweene the ioints of the stones, so doth sin sticke betweene the buyer and the seller) The buyer he would buy over cheape, and the seller he would sel over deare: And so betweene them both, sinne is pinched, is beaten to pow-

Eccl.26. v.30.

1.Tim.6.

Eccl.27. vers.2.

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der. There wilbe such hard holde, even for a trifle some time, as if they would beate sin to powder: But let them take heede, how they meddle with sinne, it is like rattes baite, it is poyson if they meddle much with it, they had neede stop their mouthes, it wil endanger them. S. Augustine tels a tale, that a certaine plaier vpon the stage, tolde the people that the next day if they would come againe, he would tell them what every man thought: And when as at the day appointed, a greater multitude then was accustomed was gathered together, to heare this strange matter, all keeping silence, and harkening what the matter should be, you all (saith he) would buy cheape and sel deare: The which his saying they al approved with their consents to be most true. This is mans corrupt nature: But I know one (saith Augustine) who having a booke offered him to be solde of one that knew not what it was worth, gaue him more for it, then he required or looked for: So should a good conscience rule both buyer and seller, & let this sharpe and harde naile of sinne, haue no place betweene them.

In Merchants we may obserue these faults. The first is to sell that dearer which the buyer might haue in another place cheaper, & to gaine double and triple, which is against all conscience. They ought to receiue a competent gaine, where-

whereupon they might liue, and the reſt of their gaine they ought to impart to the buyer, that he might haue ſome part thereof with them: This ſtretching of their prices may bee called cut-throte gaine. The ſecond fault is, that they abounde in lies, which is no ſmall offence, when as Eccleſiaſticus ſaith, that a theefe is better then him, that is accuſtomed to lie, and they ſhall both haue wormes for their inheritance. *Ecc. 30.27.* And S. Iohn in the Revelation ſaith, that all liars ſhall haue their parte in the lake which burneth with fire and brimſtone, which is the ſecond death: All lyars, Merchants or whoſoeuer, he excepts none: And though men account this ſinne light, ſurely they ſhal finde the puniſhment not light. *Apoc. 21. 8.* The third fault is periury: they wil many of them wittingly and willingly forſweare themſelues for a little lucre: And this is no ſmall fault: If he that taketh Gods name in vaine, ſhalbe found guilty at the day of iudgment, what caſe then ſhall the forſwearer and periured perſon be in? The fourth fault is cunning and ſubtil theft, by having diuers waights and meaſures, or by defrauding the buyer of his meaſure or weight, by the ſleight of their hands, or any other pollicy whatſoeuer: This is an horrible ſinne, that the poore buyer, ſhoulde not haue that which he paieth for, and this ſinne is repeated twiſe or thriſe in the Proverbes to

make all men abhor it, with addition that it is abomination vnto the Lord. The fift fault is to sell for a day and by reason of the time to increase their price: this is a common but surely a damnable sinne. These men sel that which is not their own, that is, time, and this is nothing else but cloked vsury: The which cloking and crafty conveyance the Lord commōly plagues with evil detters, so that they either die before their day, or at their day hardly get their mony. In this case, time shoulde not encrease their price, but the price should be according to the rate of the thing commonly soulde, and for the time Christ should be the recompence. In Leviticus the Iewes are taught what to sell: The fruites they should sel to their brethren, and not the time. And as they were mo or lesse, so they ought to increase their prices. Now if thy cloth being solde for a day, would last longer, then the same solde for present money; Or thy corne solde for a day, would peelde more encreale, then that thou doest sell for present money; thou mightest encrease thy price. But seing the things and fruits of them are al one, the price shoulde also be all one according to Gods rule there prescribed. The sixt fault is to shewe one thing and sell an other, or to mingle their wares. And in this they are like to Satan which turneth himselfe into an angell of light, whē as

One may as wel sell either fire or ayer, or water: which God hath made common: as time.

Lev. 25. 16.

2. Cor. 11. 14.

as in deede he is a Deuil. The seuenth fault is, to hide truth, and to maintaine falshood; which is a rebellion against the kingdome of Iesus Christ, and a maintenance of Satans dominion: For Christ came to beare witnes of the truth. Lastly they choose darke places to vtter their wares in, to deceiue the eies of the buyers: And in this they proue themselues foolish merchãts that for gaining a little earth wil purchase hel: for no doubt they which loue darknesse, shalbe cast into vtter darknesse. Io.18.47.

These sins I founde noted in an olde perchment booke, wherewith the Deuill had stained the Merchantes in those daies: I pray God they be not found in the Lordes Bethel, among our Merchants at this day.

But as Merchants are not without faults, so victeilers are not without sin as Ecclesiasticus doth ad: chiefly of al others, they prophane the Lords sabboth, which the Lord cõmandeth every one that he remember to obserue & keepe holy: Then commeth in their gaine. In time of praiers they suffer often gaming & playing in their houses, they suffer men to spend their substance al ỳ they haue, in ryot & excesse, they care not, so that they may haue their money. They suffer them to sin in drunkennes, & swearing: & neuer rebuke thẽ. As they ought to giue drinke to the thirsty: so they ought to deny drinke to

him

him whom they see is overcharged with drinke already: This they account their living: They suffer men to spende their time, in vanity and idlenesse, in gaming in their houses, and never reproue them, this they account is no sinne; but these are grieuous sins: Time is the most pretious thing in the world, which being lost cannot be gotten againe, nor as other things lost, doth any other good. Therefore we must take heede how we spend our time. Our life is a race (saith the Apostle) and how can we winne the goale, if we runne not, if we sit still idle? Our life is a seedfurrowe: And who will loase a day in seedfurrowe? We are commanded to redeeme the time. And who wil set light by that he payeth twise for? The fooliſh virgins were excluded the marriage for neglecting the time: let vs beware we be not like them. This reproueth those which thinke they neede not worke, they may sit at the alehouse al the day they haue enough: But they are deceiued: Mã is borne to labour as the birde to flie, howe wealthy howe rich soeuer he be. S. Paul saith, that not onely they which doe commit sinnes are worthy of death, but also they that fauour them that do them, which consent vnto them, which reproue them not. Therefore these vitteilers, being for the most part, the harborers and maintainers and furtherers of these and such like sinnes

1.Cor.9.24.
Gal.6.8.
2.Cor.9.6.
Eph.5.16.
Mat.25.
Iob.5 7.
Rom.1.32.

sinnes, are guilty. Besides this, they are not without sin, in selling their victuals over deare, in pinching their measures, for repelling poore travillers many times, for whose cause they were chiefely ordained, & in harboring evil disposed persons. These surely make gaine their God, or else they would never suffer god in their houses for a little gaine to bee dishonoured so greatly: And therfore without all doubt manie bitteilers are not without sinne.

But to let these passe, what shall I speake of our buyers and sellers of corne? Surely they pervert all lawes of buying and selling. This contract was at the first ordeined, most of all other to benefite the common wealth, and nowe of all other, it most hurteth it. For whereas god woulde haue no man to liue without another, but that he should stande in neede, either of the hand, or helpe, or counsel, or goods of his brother: this buying and selling was ordained as a meanes, to impart and cõmunicate these goods one to another, to both their profits. He should sell, that had abundance, and he should buy, that wanted. Here is the right vse of buying and selling. But now he sels that wants, for necessity, and he bupes that needes not, for covetousnes, to make a dearth. This is the perversity and commõ practise of our daies. They which haue abundance wil not sel their corne yet, they hope

that

that it wil be dearer hereafter. The poore man he must needes sell presently, to maintaine his family, to pay his rents. And that which he sels, the rich cormorant buyes, that hath money enough lying by him, that like a Lyon lyeth lurcking in the theevish corners of the streetes, and that to ravish the poore: to hoord it vp, that hee may sell it dearer after. They which vse such dealings, may while they liue, fitly be compared to spiders, who spreade out their nets to catch the poore silly flies, and when they haue caught them, eat them. So these men devise by al means possible, by giving long daies of payment, to intangle poore men, and when they haue caught them in their boundes, consume them to nothing. And in their deaths may be compared to swine, which never doe good, till they die as they say: No more doe they. A poore man may die for foode, before they wil giue him a pecke of corne.

And these buyers commonly dwel in market townes, and wait to get into their hands al the corn (if it were possible) in the cõtry: nay they will not onely wait at home, but they will travel abroad into the country, to those men whom they know haue great plenty of corne to sel, and wil bargain aforehand with them, for as much as they can spare: And so wil prevent the market, & al promoting of forstalling, as they terme it.

it. And when they haue it in their garners, they make the price at their pleasure, they rule the market: & thus to gain thẽselues some smal trifle, they vndoe both their neighbors & ỹ coũtry. These may be compared to that disease which is called the wolfe, which wil devour every daie a great deale of meate, and yet the body which hath ỹ disease, is never the fatter, but leaner. So these men devour and possesse a great deale, but profit none therewith, but themselues. Howe loth would they be to haue their bodies sicke of this disease, what speede and hast woulde they make for remedy? Surely this is a wolfe of the soule, and they regard it not. And those buyers speed commonly of their purposes: for men had rather sel some great quantity together, and so receiue their mony al at once, then be troubled every day to send to markets. But good Christians must not measure matters by their owne gaine, or by their trouble, but by the pleasing of their God. That way they must deale, as their conscience tels them, they may best please God, and profit their brethren, though it be troublesome, and not so gaineful vnto them. Who will not take paines for his masters sake, that hee loues? nay who will not, to please his master, bid gaine and ease and pleasure and al farewel? now God is our master, & may iustly demande this at the handes of the richest and best of vs al.

all. For our selues and all we haue, are his. By him we liue, moue, and haue our being, yea and our buying and selling, and gayning, and al that
James. 4. we haue are by his wil, as S. Iames teacheth al merchãts and buyers and sellers. Some other will sell at home to their poore neighbours, but they will make them pay for their ease, they shal pay aboue the market some thing, or else they will let them haue none: And what reason or equity is this? that one, saving the travel of his horse, the worke of his servant, the expences of some money there, by selling his corne at home, should yet make the poore pay for it dearer then they could buy it in the market? But they will say, if they be not content with it, let them goe mend themselues, where they can. They knowe the poore man must needs haue it. He cãnot buy it in the market, because he cannot then convey it home. And so knowing this his necessity (against al conscience) they will make him pay aboue al reason, or else he must go without, or els hee and his children shall perish for want of foode. This is our common, and country mens dealing: but this is cruel and covetous and vnneighbourly dealing. And that also which maketh their sinne more haynous; if they send any corne to the market, they will dresse it very cleane, and it shalbe of their best corne. But if they sel at home, they which buy, shalbe constrained,

ned, to take their worſt or meaneſt and not ſo well dreſſed. So that beholde here howe covetouſneſſe blindes theſe men, and marke the degrees of this their ſinne. Firſt they will haue a price aboue the price in the market, ſecondly at home, thirdly of their poore brethren, then for their worſt corne, and laſtly for corne skant wel dreſſed. Theſe degrees are manifeſt and theſe make this a ſin in the higheſt degree of compariſon, which moſt men accompt no ſinne but an alms, and neighbourly deede.

Is this to doe as thou wouldſt be done vnto? Nay, this plainely is to vndoe. Is this reaſon? Nay ſurely this is brutiſh cruelty; Is this the lawe of Chriſt? Nay ſurely this is ſatans ſale. For ſo he ſolde Eue the apple in Paradiſe. She bought it deare to the deſtruction and vndoing of all her poſterity: and yet ſatan pretended great friendſhip to her in the matter. Surely ſuch is the friendſhip and neighborhood of theſe men; for a little lucre, and for a little gaine, euē as Eue for an apple, they force not to breake, the lawe of God, the law of nature, and the law ciuill. For God hath thus enacted to the Iewes and in them to all; when thou ſelleſt ought to thy brother, or buyeſt at thy neighbours hands, you ſhall not oppreſſe one another, you ſhall not deale hardly one with another, yee ſhall deale charitably and mercifully in *Lev.25.14.*

your bargaines with your brethren? This was commaunded to the Iewes, and shall not Christians practise the same? Againe, thou
Lev.19.13. shalt not beguile thy brother, nor rob thy brother. Where robbing by the high way, and dealing hardly, oppressing, beguiling thy brother, in the market, in thy shop, are ioyned together. S. Paul also giveth the same doctrine to vs Christians. 1. Thess. 4. These Iewish lawes are not repealed or abrogated but established & encreased. Let no man deale covetously with his brother, or overreach him in any manner. Though he be simple, though he offer thee too much, yet if the thing be not worth it, thou shouldst not overreach or go beyond him: and the danger is great of such gaine: For God is a revenger of al such. Doest thou feare the vengeance of God? why then flie such gaine: leave of such wisedome. Though thou mightest, yet over reach not thy brother.

We haue not the plenty of Aegypt, nor the satiety and fulnesse of Sodom, but we haue the sufficiency of the wildernesse, & of Gods church; let vs be content therwith, and thanke God for it. God sendeth every yeare corne to relieue, and sustaine the whole country: But our covetous conveiances, and hoggish horders vp of it, make a dearth and scarcity. The Lords hand deales plentifully and sufficiently with vs, and sendeth

deth enough into our barnes and garners. And we like vniuſt and vnfaithfull ſtewards wil not according to his pleaſure and commandement diſtribute and devide it. We are ſtewards and keepers of it for mile and rattes: not for Gods people. Thouſands of mile and rats are fedde daintily by our cornekeepers: where as Gods people want. And doe we thinke our God wil allow this? will he commende ſuch ſtewardes? Chriſt Ieſus himſelfe being maſter of al, would haue nothing loſt. And dare we his ſervants for covetouſnes ſake loaſe ſo much? Salomon ſaieth) he which hordeth vp his corne, the people wil curſe him, but bleſſing ſhalbe vpon his head, that ſelleth his corne. And doe we not feare the peoples curſe? doe we not paſſe for Gods bleſſing. Ioſ.6.12. Pro.11.26.

And heare a little by the way to touch our Haven townes: they are not doores as they ſhould be by their latine names, but barres vnto the country; they are not Engaddi, that is eies of happineſſe or bleſſednesſe, as was that Haven towne of Iury: But rather ſore or bleared eies, that maketh all the country adioyning ſee the worſe. For in them commonly dwel richmen, which buy much corne out of the country and pryvily, againſt charity, for their pryvate lucre, to the hurt and hinderance of a great number, and againſt the lawes of the realme, convey it 2. Chro. 20.2.

ouer the seas. And hereof commeth commonly the dearth of corne. Hereof the complaining and out crying of the poore: And doe they not thinke God will heare their cries? These Haven townes also, are a cause of dearth of other things: by repelling straungers, that bring in their commodities, when as they themselues are stored sufficiently with such kinde of merchandise. They passe not for the country, they respect onely their owne lucre, they will make the country buy all at their hands. This is not charity, this is not neighbourhood: In times past this dealing in those places was not vsed. The countrey man might haue come in and bought at the Haven, any thing as wel as themselues, when the straunger had brought in his wares: Then they were happy eies to the country: Then both themselues and the country was enriched: But now they are bleared eies: They neither prosper themselues, and hurt the country also.

This contract of buying, of all other is most vsual and common. If this be violated or abused, the society of mans life perisheth. This is like the aire we breath, and the water we vse. If these bee corrupted what followeth but a plague? Surely of the perverting of this one contract, proceede all the impoverishings and vndoings of our age. Of gentlemen by letting

ting their farmes and pastures, of merchants by selling their wares, and of rich men their corne. Smal charity, equity or conscience, many times, in any of these. They will haue the vttermost farthing, either by price, by rente, or by fine: they will allowe nothing for the poore tennant to liue on, to maintaine his family, to maintaine himselfe if hee shoulde bee sicke, to ayde his Prince if neede shoulde bee. And these great rentes and excessiue fines, (ebbing and flowing manie times like the sea before halfe the yeares be expired) are for no cause els, but to maintaine pride and vanity withall. Pride is sinne in it selfe, but beeing maintained with poore mens sweates, it is seven fold sinne. And heere note the great wickednesse and excessiue covetousnesse of our daies: that a poore man shall take a lease for one and twenty yeares, and shall pay a great fine for his first entrance, and yearly a great rent, and yet shall bee constrained to paye a newe fine after halfe his yeares be expired, or else another shall take it over his heade. Is not this sinne? Is not this harde dealing? Surely they that are not starke blinded with covetousnesse, must needes confesse it. But let those oppressours looke to it, and remēber, that of wicked men, (as saith David) this is the first marke, there is no constancy in their mouthes. And in another Psalme,

they are licentious and ſpeake wickedly of their oppreſſion: they talke preſumptuouſly, they thinke they may ſpeake and promiſe what they liſt, and performe at their pleaſure. Therefore the people fall vnto them, and thereout ſucke they no ſmall advantage. Not to be ſo good as thy worde to a poore man, and that to ſucke out advantage, is here plainely a badge of a wicked man. Let all Gods children, hate to ſucke ſuch milke from their tennantes. It is plaine poiſon, though it ſeeme ſweete. Oh that men woulde learne to eſteeme every thing according to his valewe, and that man woulde learne to loue man, and not to preferre a little thicke clay, or wormes wool before man, yea & before God alſo. God let to Adam al paradiſe, reſerving to himſelfe but one tree; to teach all landlords liberality to their tenantst. Pharaoh let his land to the Aegyptians, and found them ſeede, reſerving onely a fift part vnto himſelfe, and allowing foure partes to them, and their children, to liue withall. But moſt of our landlords deale quite contrary; they muſt reſerue ſheepe commons, and medowes from their tenants, or elſe they cannot haue their farmes: they muſt reſerue ſo much in truth, that they almoſt leaue nothing for their tenants, and yet they muſt pay ſuch exceſſiue rentes and fines alſo.

And

And hereof commeth the great complaintes of country men, they pay so great rents to their landlordes, they buy all thinges so deare, that they are not able to pay their subsidies, or almost to liue themselues. Pharaoh was Lord of Aegypt, the land was his owne, yet might he not at his pleasure vexe and oppresse Gods people, but he was drowned because he did it. So thou (O foolish man) by oppressing thy brother, if thou gainest a pound, thou laiest vp withall in thy chests among thy treasure, the anger of god against the day of vengeance. Thou knowest not what thou doest. Thou takest honey in thy mouth, by gaining thousands, but it is a baite of satan, and thou shalt finde it to be poyson in thy heart and in thy bowels, nay it is satans heade as the learned father S. Augustine speaketh. O saieth he, trample vnder thy feete Satans head, & thou shalt escape al his other stinges and prickes. But what meane you by trampling vnder feete his head? That is, his suggestion, saith he. He puts thee in minde of great gaine, there is great gaine, there is gold; If thou shalt vse this subtilty or this pollicie thou shalt be rich. Surely, saith he, this is the serpentes head, despise it, tread it vnder thy feete. Oh but I shal loose much golde: what profits it thee to win all the world & to loose thy soule? Let go the losse in this world, least

thou loate a greater thing, I mean thy soule: Thus farre Augustine. Gaine by craft, by oppressing our brethren, by overreaching them, is perchance sweete, but refuse it, tread it vnder thy feete, it is the serpents head, it is against the law and commandement of God. End

This is the lawe of nature, that every like should loue his like, and that man should doe as he would be done vnto. Only man of al the generations of creatures loues his like the least, and hurts his like the most, and doth the least for him, I speake of wicked men. Of good men that is true which Ecclesiasticus saith, that every beast loveth his like, and every good man his neighbour. Who now remembers to doe as he would be done to himselfe? or as he wisheth to haue done to his children of others after his death? either in buying or selling, either in releiving and sustaining other, either in dempsing and letting houses, either in executing the wils of others being put in trust, being left a gardian to orphanes? It is miserable to see and to heare (that I may let the other passe) how such gardians oftentimes gird their orphanes, how careless they are of them, how litle they regard the good bringing of them vp in many places. But let them looke for it: God in his iust iudgement, shall appoint such gardians & overseers to their children as they haue

beene

been to others. He is a father of the fatherlesse, he will plague those that hurt them, he is a iust iudge. As we measure to others, so shal we receiue our selues. I would to God al men could learne and remember and marke well this lesson, in all their dealings. Surely it woulde make men mercifull if they remembred or feared, that they shoulde one daye receiue like measure againe at Gods hands, as they nowe measured to their brethren. But this is true, & in the Gospell often repeated, and by many examples confirmed. Adonibezecke had seventy kings served him at his table having their thumbes and great toes cut off, and at last so was he himselfe handled of Iudah. Pharaoh oppressed Israell whome it pleased God to call his first borne: and therefore the Lord killed in Aegypt in one night all the first borne in Aegypt. Dives would not giue Lazarus one crum of bread to relieue his hungry soul, and he could not after obtaine one drop of water. The stewarde which obtained pardone of his master for a thousande talentes, after imprisoned his fellow servant for an hundreth pence, and he was imprisoned himselfe. Here we may plainely see, thumbe for thumbe, toe for toe, firstborne for firstborne, droppe for crumme, prison for prison, by the Lord in his iust iudgement requited even to Kinges, to mightie men. And we that *Judges.i.*

are meaner, shal we escape? No verily: the same measure we measure to others our selues our children shal sustaine of the Lord. Saul for his owne pleasure, and to pleasure the Israelites would haue hanged the Gibeonites and afterward his children were hanged by the Gibeonites for this their fathers attempt. Ahab shed Nabothes bloud to obtaine his vineyarde: and after Ahabs sons bloud was shed, though Naboth was but a meane man, for the punishment of this his fathers fact. So surely shal god deale with all vniust dealers, with all covetous persons, with al extortioners, which by force, with the right from the poore, with al vnmercifull Christians, and their children for ever, for they haue broken the law of nature, they are become worse then bruite beasts.

The Romaines who were without Christ, in their civil and politicke lawes, in the darke without the true light of the sunne, howe neare the marke haue they shot? Surely to the great shame of vs that be Christians and professors of the Gospell at this day. First they decreed that no common things should be solde, and nowe if a purchase be made, those things are first of all looked to. All townes are almost decayed and vndone, their common things and lands wherby the common stocks of their towne hath been woont to be maintained, be by some meanes or

other

other taken from them. Surely in my iudgement, he that reapes nowe that commodity for himselfe, that shoulde haue benefited the whole towne, shalbe never the richer for it at ỹ yeares end; Nay it shal, as a canker, eate and consume al the rest of his goods.

Secondly they established that no houses shoulde be bought to be pulled downe. This thought they in reasō should be a decay to their common wealth. And this we may daily see in the country, where nowe a daies men wil buy houses, to pul them downe, that they may haue a prospect, that they may haue a garden or such like pleasure. And so now where Christ his family hath beene maintained, growe trees or nettles. It would pitie one to heare howe that many townes are now almost turned to graunges, all the livings of a great many, being annexed to one great newe house, whose chimnies perchaunce smoke not once in a tweluemonth. What aide can the prince haue, so many families decayed? or what relefe can the poore haue, when so many handes which should and were able to giue, are quite cut off? Surely nowe this one thing weakens the realme, and makes so many beggers in most townes, either by this pulling downe of houses and farmes, or else by covetous ioyning of two farmes in one. What should I speak of the decay of our tillage, which *The decay of tillage in*

cannot

many plaues against good lawes made in that behalfe is one chiefe cause of so manie poore as this daie.

cannot choose but breede a weakenesse in the whole bodie? and this consumption yearely almost in all places encreaseth. For as Salomon saieth, where no oxen are, there the cribbe is empty: but much encrease commeth by the strength of the oxe.

This encrease, this plenty, this abundance, this wealth nowe lackes in most townes: For the cribbe is empty, nay is decayed, nay is pulled downe. This the Romaines woulde not haue done, in the darkenesse of paganisme, and shall we doe it in the light of Christianity? Let all our buildings, our doings, our pleasures be to the glory of God, and strength of the countrie, and to the profitte of our neighbours, or els (as Saint Paul saith in an other matter) Let them be as no doubt they are indeede, Anathema Maranatha, that is accursed and accursed againe, before the Maiesty of God. The Lords people are his inheritance, as appeareth in the second Psalme: Aske of me and I will giue thee, the heathen for thine inheritance, and the vttermost parts of the world for thy possession. And in the 127. Psalm, as it is word for word in the Hebrewe. Behold the inheritance of the Lorde are children, and a wages the fruit of the wombe. Children then are a speciall reward, and wages which the Lord giueth his seruants: nay they are his inheritance,

and

and who wil ſuffer his inheritance to be impaired? who will loaſe one iote or any part thereof, but he will haue iudgement, he wil haue law againſt the impeacher; againſt the taker away thereof? Even ſo verily will the Lord one day call to account, and enter into iudgement with thoſe that haue diminiſhed his inheritance, that haue decayed townеſhippes, that haue made a wilderneſſe, where were houſes like flockes of ſheepe: And ſurely they ſhall not eſcape without condemnation. Man was firſt created to the glory of God, and to this ende were we alſo redeemed, as appeareth in the firſt of the Epheſ: that wee ſhoulde be to the praiſe of his glory. Now he will be praiſed with many mouthes: 2. Cor. 10. Nowe they that hinder this his praiſe, they which doe not that thing which they were made for, can they eſcape puniſhment? And as Gods glory, ſo the Kinges and Princes maieſty and power conſiſteth in the multitude of the people, as appeareth 14. Pro. In the multitude of the people ſaith Salomon, is the maieſty and glory of the king. But the want of people is the overthrowing of the Prince. So that this buying of houſes to pull them downe to diminiſh Gods people, to ioine two or three farmes in one, is neither Gods glory, nor the princes ſafety, nor the common wealthes good, and therefore vtterly to be condemned and diſ-

allowed

allowed of all good Christians.

And heare that I may not passe over the greatest abuse of buying and selling: There is an opinion crept into the Church, as I haue heard, that it is lawfull to giue money for ecclesiastical livings, for Bishoprickes, for benefices. So impudent is now sinne waxen, that that filthie monster covetousnesse, is not ashamed to enter, and shew her face, even in the house of god. But let al Gods faithfull ministers beware of this. It is like Eues apple: Though perchance by this meanes they be advanced to honor, though they haue a purpose to doe good in gods church, yet refuse this apple, it is forbidden of God. Enter into the sheepfold by Iesus Christ, and not
Io.2.14. by the windowe. Iesus himselfe condemnes this sinne as it should seeme aboue al others, when he came vp to Ierusalem, first of all he went to the temple, and reformed it. And to declare his great misliking of this sinne: He which was milde and curteous, made whippes of small coardes, and draue out them that bought and solde in the temple. And he which was wont to exhort with wordes, vseth here a holy force and violence of handes, he overthrew their tables and powred out their money. And he saide ye haue made my fathers house a house of merchandise: And his disciples marveiled to see such anger in Iesus Christ. But they remembred

ryed that it was written, the zeale of thy house hath even eaten me vp, and were satisfied. The like zeale should be in all Gods servants: they should bee zealous against that thing, which they knewe offendeth their masters most grievously, they should follow their masters zeale and hate this sinne and detest it. And as at his first comming to Ierusalem, so at his last comming, and a little before his passion, when they all cried Hosannah vnto him, the first thing he did after he came to Ierusalem, was; he went into the temple, and vsed the same violence that he had vsed before, with this conclusion for our instruction, My house shal be called a house of praier to all nations, but ye haue made it a denne of theeues. As though he should say, that not onely in his fathers house as before, but in his house which should be a house of prayer to all nations, this buying and selling should not be lawful. This force of our saviour twise vsed, both at his first, and last comming to Ierusalem with such zeal and vehemency, with such a conclusion, cannot but argue the grievousnesse of this sinne. And if he condemned the buying and selling of doues in the materiall temple vsed to a good ende, as it should seeme, that the officers might haue alwaies thinges ready to offer: Surely hee will condemne the buying and selling of spirituall things in the celestiall temple.

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If he allowed not this buying and selling in laymen to a good ende: surely he wil not suffer it in his ministers, for what pretence soever. If the offering at the alter and living of the alter went freely together vnder the law, much more the preaching of the Gospel and the living of the Gospell should go freely together in the church of Christ. Is not the Gospel more free then the lawe? The labourer is worthy of his wages, saith our saviour: and his Apostle addeth, he is worthy of double honor: if he be worthy of it, he should not giue any thing for it.

1. Cor 9. 13.

Mat. 10. 1.

If God condemned Ieroboam for making priests the basest of the people: yet he filled their hands, he tooke not any of their duties from thē. And this was such a sinne to the house of Ieroboam, that it rooted it out: and destroied it from the face of the earth: Surely then he will condemne all inferior persons and patrones whatsoever, which preferre into the ministery and vnlearned ministers, and also make empty their hands, (for such persons will sooneste be corrupted, and rather take any thing then they will sit out) and keepe backe some part of their livings from them. This sinne that destroyed even the house of a prince, and that even from the face of the earth, was a grievous sin. Such a haynous thing it is to presente vnworthy pastors into Gods church: And yet many make no account, whom

1. King. 13. 33.

whom they present, if they may gaine thereby. And here even reason overthroweth this covetous worldly dealing: Who goeth a warfaire of his owne proper costs and charges, but the prince that setteth him forth beareth his charges? And shall not Gods souldiers haue their charges borne? shall not the labourers of the corne fieldes haue al their wages, or else woe to the master thereof? And shal not Gods labourers haue all their wages, but they must be forced to compound? And here if God condemne giving any thing to the patrone, why then to giue to his servants, to his friend which bringeth the matter to passe for thee, is but deceipt. They which giue any thing to them, and so flatter themselues, that they come freely by their livinges, doe but vse deceipt and fraude with God. Let them beware by the example of Ananias and Saphirah: In that sentence, ye haue received freely, giue freely, our saviour addeth not what they haue received freely or what they ought to giue freely, but he speaketh generally, signifying, that as all spiritual things are freely received, so they ought freely to be bestowed. And by this sentence, as Chrisostome noteth, he first bridleth the pride of his Apostles, and of all other their successors', teaching them what gifts soever they haue, they haue received them freely, and therefore they ought not to be proud

Mat.10.8.

of them: And secondly their covetousnesse, they haue receiued freely, therefore they should giue freely: And thirdly by this sentence they maie learne to detest simony, and to receiue spiritual liuinges freely and to giue nothing for them. Neither let that place of the Apostle deceiue any man, where he saith, if any man desire a Bishoprick, he desireth a good work, as though it were lawfull ambitiously to desire and seeke for Bishoprickes & to giue any thing to obtaine them: This desire the Apostle speaketh of, is an inward and godly zeale which God putteth in euery of his ministers harts, especially in the hart of his chiefe ministers and pastors. When Cirus the king had giuen liberty to all ý would
1.Esd.5. go vp, to builde the temple at Ierusalem, it is saide, the chiefe fathers of Iudah and Beniamin rose vp, and the priests and levites, with all them, whose spirit God had raised to goe vp, and builde the house of god at Ierusalem.
3.King.19. 21. Elizeus being called by Elias to be a Prophet, forsooke his plowe and oxen, and followed
Mat.4.20. him. S. Peter being called by our saviour, for-
Gal.1.16. sooke his nets. Paul consulted not with flesh and bloud, but being thus called of God, hee went foorth boldly to Damascus, and preached the word of God. Our saviour himselfe
Ioa.4.34. preferred to doe his fathers will and to finish his worke before his meate and drinke. This

godly

godly zeale must be in al gods ministers. Christ hath sent fire on the earth: And what wil he but that it should burne? And hereof commeth this desire, which tastes not of the desire of Simon Magus, but of the zeale and fire of Elias.

In the beginning of the Church, it may seeme that they were so farre from giving money for any spiritual thinges, that the very letters of orders were freely giuē. For thus Gratian cytes out of Gregory. In the ordeining of a minister as the Bishoppe should not sell his hand which he laieth on: so the minister nor the scribe should sell his tongue or his penne. Where first appeareth, that the ordeining of ministers was vsed then as it is nowe by the laying on of the handes of the Bishop: next, that they gaue their orders freely. And surely it were to be wished, the same custome were vsed in the church now againe. It is to be feared at this day that bribes make blinde the opposers, even the wisest of them, and so by that meanes, vnworthy men creepe into the ministery. And therefore it were to be wished, that the opposers had some other preferment for their paines: It were good christian pollicy to prevent the occasion of so great an evill. *Gratian parte 2. Causa 1. Quest. 2.*

Like lender like borrower) Many rich men and professors of the gospel wil say, what would you haue vs to doe? How should we serue the *Text.*

Lord? In Esaies daies cap. 58. and in Amos daies, and in Zacharies daies, and in all ages such faire shewes haue many made. The Prophet then tolde them plainely which they practised slowly, this lesson, not to purchase lande excessiuely, not to furnish your tables delicately, not to cloath your selues vainely, not to builde your houses stately, are workes that please the Lorde your master whose stewardes yee are, whose purse you doe but beare: but to loose the cruell bondes, to let the oppressed go free, to cloth the naked, to feed the hungry, these works please the Lord. To helpe with your money, to paye the cruell obligations, whereunto many of our brethren are fallen by the Lords hand, yea and those that are more grieuously afflicted euen with want of foode and rayment to feede and cloth such. Amos saith, after he hath rebuked the couetousnesse of princes and rulers and rich men of Israell, Seeke good and not evill, that yee may liue, and the Lord God of hosts shall be with you. And Michah: he hath shewed thee O man what is good and what the Lord requireth of thee. Surely to doe iustly, to loue mercy, and to humble thy selfe, and to walke with thy God. And Zachary in his 7. ca. hath the same lesson. Now this shewing of mercy is chiefly in giving and lending and relieving our poore

poore brethren. This hating of evil, ir to hate pride in our attire, gluttony in our fare, vaine cost in our houses: The cost which we bestowe we are not sure to haue allowance or warrant for at Gods handes. These evill thinges men are daily taught to beware of, and to eschewe: and yet those they will doe. Those good things of lending, of relieving, of succoring their poore brethren they are taught to doe, and those they will not doe. And those that rebuke those sinnes are hated for their labours. Surely this is the time whereof the Lorde speaketh. The prudent shall keepe silence in that time, for it is an evill time. Men are discouraged to speake or to admonish, there is so little amendment: yet Gods word is a fire, not in the bosome, but in the bones and hearts of Gods faithful servants and ministers, it cannot be kept close or smothered, with the greene woode or ashes of these wicked ones. Let al Gods children lend therefore freely and willingly to their poore brethē, that they may be children of their heavenly father, who lends vs all that we haue. Nothing we can iustly challenge as our owne, but our sins. Al good things we enioy are his blessings, are his lendings vnto vs. And having borrowed so many things at his hands shal we lend nothing againe? no not for his sake, no not at his cōmandement, no not for a great reward? Oh

vnkinde, oh obstinate, oh foolish and senseleſſe heart of man. Let vs rather this way employ & beſtowe our riches vpon his worke which hee commands and rewardeth, then vpon thoſe other which pleaſe our owne fancies, which are both without commandement, and any hope of reward at his hands. Let vs follow the counſel of our saviour, and not the common practiſe of this wicked world, not the counſell of fleſh and bloud. Loue even your enemies, saith he, and do good; and lend without any hope of requitance at mans hands, and your rewarde ſhalbe great and ye ſhalbe the children of the moſt higheſt. For he is kinde to the vnkinde and to the evill. Theſe are Chriſtian works, theſe though they be never ſo coſtly, we muſt doe. Theſe haue a reward promiſed.

And if this counſell wil not moue vs, let the plaine and ſtraight commaundements of God
Exod.22. 25. force vs. If thou ſhalt lend money vnto my people (ſaith God) to the poore which is with thee, thou ſhalt not be an vſurer vnto him: ye ſhal not oppreſſe him with vſury. Here is firſt a plaine and expreſſe commandement, thou ſhalt not be as an vſurer to my people, to the poore that is with thee. Where I note two things: firſt that God calleth them his people. He doeth not ſay thou ſhalt not lend to vſury to the people but to my people: that thou ſhouldeſt thereby

thereby thinke, when thou takeſt vſury of them, thou takeſt vſury of God himſelfe. And heare what vnkindeneſſe is this, to demaunde vſury of God who giueth thee ſo many things freely? What doth he aske of thee for the vſe of the ſun and moone: what for the ſhining of the ſtarres? what for the ayer thou breatheſt? It may therefore be a ſhame for thee to aſke any thing of him or his people. Secondly he ſaith not only of the poore and needy: but of my people thou ſhalt take no vſury: taking away that vaine diſtinction that ſome make, which thinke it vnlawfull to take any vſury of the poore, but on the rich who are able who haue gained wel by their money they may take vſury. Vnto God in his lawe here names both: thou ſhalt not take vſury of my people of the poore, that dwel with thee. His lawes be generall, thou ſhalt kill neither poore nor rich: nor commit adultery, with ſingle or maried weomen: nor lend to vſury neither to rich or well able to liue or to the poore: God hateth the thing it ſelfe. And therefore in the pſal. a queſtion being made by gods ſpirit, who ſhal dwel in Gods tabernacle or reſt on Gods holy hill? The anſwere is made: He that hath not given his money vpon vſury. Here is no exception of perſons, nor of ſummes: no not of tenne in the hundreth. If our counſell in lawe ſhould giue vs ſuch a reſolute aunſwere about *Pſal.15.*

any matter, we woulde beleeue it and leaue of our suite: But in this plaine resolution of God himselfe, we will not be resolved, we will seeke expositions and starting holes. But let vs beware, how we wrest Gods lawe: The matter is of weight: It loaseth vs not our earthly inheritance: but the Lords holy hill his heavenly inheritance. The very names of vsury should make vs abhorre it: vsury is called commonly in Hebrewe Neshek, because it byteth, and in Greeke Τόκος a birth or travell because it maketh the poore borrower suffer the paines of weomens travell. And what paines are comparable to this? Bernard calleth it the poison of inheritance. As at this day no doubt, many great heires, whose landes it hath consumed, can testifie. The Germaines in times past knewe not this vsury, and then they were able to withstād the Romaines: but now through vsury and delicacie, they haue lost their glory.

Here by Gods commaundement all excuses are to be taken away, and all canonists and cavillars vaine distinctions: thou must lende if thou art able, even to the vnkinde even to thy enemy, thou must lende as well to rich as poore, and thou must lende, without hope of like curtesie againe at his hands. Heare even the verie hope of receiving the like friendship againe, maketh thee an vsurer, much more then, the receiving

ving of bribes, of gifts, of money, for thy lending. This is plaine: Since thou canst not shift thy selfe, thou canst not finde a hole to creepe out with all thy lawyers counsell. And he commandeth this that hath authority over thee, in whose hands are not onely thy riches and treasures, and marchandises, but thy life also: who knoweth thy substance, and ability, and what thou art worth, better then thy selfe: who sendeth vnto thee, thy poore brother, to borrow of thee, to trie what thou wilt doe, what thou wilt say: who heareth with the eare of iealosie, thy murmurings, thy lying to thy brother: who no doubt puts downe in his booke of remembrance to thy condemnation, (if thou heare'st and repent and amend not) thy answere, as thou vsest to doe in thy debt booke thy debts. For there is a booke of remembrance before the Lord both for the godly and for the wicked, as we reade: *Mal.3.16.* As the one shalbe rewarded by this booke: so the other shalbe iudged. For it is not in vaine to serue the Lord.

Who so doeth professe this with his mouth that he loveth his brother and if he be able, and opportunity serue, wil not doe it, let him say what he will, he beleeveth it not. This sweete baite being swallowed downe into the hearte, by a liuely faith, would drawe any man out of the water of worldly covetousnesse into christi-

an liberality and lending. What great promises hath our saviour annexed to stirre men vp to this godly exercise? Not onely to haue a reward, but a great reward, and that not at anie princes hand but at the Lords hand, and that which is greatest of all, to be the childe of the most highest; nay to leaue these, (because worldly things prevaile more with vs then heavenly things) that our children may prosper, may never be forsaken? David saith, he never saw the righteous man forsaken nor his seede begging their bread. But he by and by adveth who is such a righteous man: He giveth to him his cognisance, that we may know him: The righteous man is ever (or al the whol day, as it is in the Hebrewe) mercifull, and lendeth, and his seede is blessed. Such a righteous rich mans seede is blessed. The lacke of these two badges, maketh manie of our righteous rich mens sons, in the eies of man, manie times accursed, & after their fathers deathes beg their bread. These be the Lordes faithfull subiects & merciful lenders, which at his lawes commandement, lend hundreths for nothing, much lesse for 10. in the 100. as many of our lawlesse lenders vse to doe. And these mens children are blessed of him, who hath al blessings in his hand. But to let these promises of God passe. Borrowing and lending are the very hands of chri-

Psal.37. 25.26.

stianity:

stianity: and yowe are they maimed? without these two, no countrey can continue, no citty stand, no family can be maintained, no man can almost liue in the woꝛld. But at some time, foꝛ some vse, he must be faine to boꝛrow some thing of his neighbour. And this is the Loꝛds oꝛdinance, that this strongest bonde of all other, mutuall necessity, should cause loue amoꝛgst men. They which are able, should lend money, coꝛn, any thing needfull to their bꝛethꝛen, that stand in neede, freely foꝛ Gods commandment sake, not looking foꝛ requitance of curtesie, oꝛ gaine at their hands, to whom they lende, but at the Loꝛdes hand only. This is the plaine doctrine of our saviour concerning lending to all Chꝛistians. So did the Iewes lend to their bꝛethꝛen: so must we do to al men: foꝛ now we are al bꝛethꝛen. If we one lend to another, and the boꝛrower thereby gaine any thing, that should not grieue vs, oꝛ make vs desire any parte of his gaine from him (as many thinke they may lawfully doe) but rather we shoulde reioice in the Loꝛd, that hath blessed our lendings. But alas the woꝛld is now at that stay, that wheras men ought to lend to helpe others, nowe the lender chiefely helpes and enricheth himselfe. This now a daies is accounted one of the easiest, and surest trades of liuing. But surely such liuing & gaining is contrary to the doctrine of our saviour,

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our, and therefore it is damnable and deuilish. Godlinesse is the greatest gaine, with a contented minde. This is a principle in Christ Iesus, that euery lender should help and procure gain to the borrower, to his poore brother, and not to lend to gaine thereby ought to himselfe. And therfore they that leuil not at this marke, shoot wide, and erre from the verie scope and chiefe marke of Christian lending.

But (to view here a little the deuises of mans braine) what faire shewes can he make, that he would seeme to hit the marke, and yet indeede shoote quite contrary. One will giue an hundreth pound or some such like summe of money, and he will yearly haue ten pound paied him so long as he liues, and in the ende he will loose the principal: and if he die sooner, then the party is discharged of his rent. Here is a faire shewe but here is poyson vnderneath. For hee that maketh this bargaine, hopeth to liue out al the time: so that he thinketh to haue all his money againe, with ouerplus. And againe he imagineth in his vaine and couetous braine with that rich worldeling in the 12. of Luke. Now soule take thine ease, and be at rest, thou hast this to liue on, whatsoeuer befall. Surely this vaine cogitation displeaseth God, who will haue euery man while he liues, labour in some vocation himselfe, and not like a drone bee, liue of o-

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ther mens labours; and also to depende of him, not to forecast to be provided for, as that he neede not say, giue mee this day my daily breade.

This wisedome is foolishnesse before God. Againe this bargaine is against charity, it may vndoe our brother. We ought to abstaine from all likelihood or shew of evill: we ought to abhorre evill, and al the occasions, procurements, or rootes of evill: but this may bee an occasion of evill to our brethren: therefore every good Christian ought to loath this kinde of dealing. Lastly who woulde wishe if he were in neede, to take money vpon this condition himselfe? And therefore that thing which willingly a man would not haue done to himselfe, he should not doe to his brother. But let such bloudthirsty and deceitfull men take heede, they shall not liue out halfe their daies. May whereas they hope to liue easily, and at pleasure, for this their hard dealinges with their brethren, and breaking of Gods commaundement, they shalbee disappointed of their hope, they shall liue worse then they did before, let them be sure of it. Let them marke this whosoever will, they shal see it proved true.

An other wil not lende his money vpon vsury, but he will sell his oxen or such like for vsury. He will buy one yoke of oxen, perchance at

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that time when hee shoulde haue beene at the Church, at the Lords feast, and if they cost him but four poundes, he will sell them his neighbour giving him halfe a yeares day of paiment, for six pounds. This is biting vsury: how could he gaine any way forty shillings by his money in so short a space, but this way? And the poore man that standes in neede of these oxen for his draught, must needes buy them, his lande must needes be ploughed, or else he cannot liue, but when the day of paiment commeth, he is vndon. The oxen if he should sell them, are worth noe more then they were at the first, nay perchance worse, and yet he is forced to pay the whole covetous mans price, though he sell all he haue. And these bargaines are not made in markets, but at home in the country of one neighbour to another.

Another who wilbe accounted no vsurer, wil let one haue twenty pounde or some such like summe of money, to bestow in sheepe, who shall haue the vse of these sheepe for seaven yeares or some such like tearme, as they can agree: and shall pay him yearely twelue pence a piece rent for every sheepe, whether they die or liue, and at last make good the flock, or els pay the whole money againe they cost. This is not biting but vndoing vsury. For first if some of these sheepe die (as it commonly chanceth) then the party is bound

bound to pay the rent of them which are deade seaven yeares, for nothing. Or if all the sheepe die the first yeare, as they may do, and as of late it hath falne out, that sheepe haue died generally in many places, then the party must pay rent seaven yeares for nothing, and a great summe of money at the seaven years end for nothing also. And what reason or equity is this? If he were in necessity when he borrowed this mony: surely when he hath paied all this, he wil not be relieved, but vtterly vndone by the bargaine. And what charity or loue is this, to bring thy brother into this hazard or danger? Secondly if the best that can be, fal out, so that none of them die, yet the lender here exceedes the common rate of vsurers, in lending his money after this maner. For they commonly take but ten in the hundreth, & he taketh after the rate of fifteene: And so when as he would be not accounted amongst the number of vsurers, he goeth beyond them, and he is the greatest vsurer of all.

The fore (they say) will lay his eare to the ice, and if he heare not the sound of the water, he wil thinke the ice is thicke enough, and that he may safely passe ouer: but if he heare the sound, he wil not passe ouer. I would those men that vse these dealings, would learne this point of wisedome of the fore: That they would apply their eares, and marke well the brickleneſse of

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our liues, how soone men doe die, and the terrible sound of gods iudgments, sounding against the like a mighty streame: And would at length be afraide to vse these waies, to practise these dealings. What shal it advantage them if they winne al the world by their vsury and cunning devises, and in the end endanger their soules? Surely such christians God will plague, that deale so uncharitably with their neighbours. These men fulfil the saying of Salomon in the Proverb. 14. ca. ver. 20. 21. The poore is hated even of his own neighbors, but the rich hath many frieds: Whosoever despiseth his neighbour, sinneth, but blessed is he that hath pitty on the poore. Thou that hast enough, dealest thou thus with thy poore brother? Surely this money, these riches, shal never prosper, they shal torment thy soule, and make thy children that shal inherit them, be plagued after thy death at Gods hands; as Ahabs were, though they were seventy in nũber, though they were kings sons, though they were never so well brought vp, evẽ with the wise men and governours of Samaria.

But many will go about to cloake this monster with a finer coat. They will say there is a poore orphane & hath nothing lefte him to liue on, but some smal sum of money, and may they not put this to vsury, to helpe to maintaine him? No verily. We may not liue, by any meanes forbiddẽ

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ſeſſions agree, that merciful lenders and giuers are preſerued of God, and vnmerciful vſurers & couetous Nabals are vexed and tormented of Satan. And who is there now, that would not be glad, to be preſerued from witchcraft? who woulde not be free from the power of Satan? Why then lend freely, and giue liberally, & thou ſhalt be the child of the moſt higheſt, thou ſhalt be ſafe from thē both. This is the ſureſt & moſt Chriſtian remedy againſt witchcraft. Such liberal & bountiful townſmen, and houſholders, and landlords, and magiſtrates, haue all Gods children beene. As appeareth by many places of ſcriptures. Eſay the 30. We haue a deſcription of Chriſts kingdome. He ſhal raigne in righteouſnes, and he ſhalbe a hiding place from the winde, and a refuge from the tempeſt: And al his ſubiects ſhal neither be blinde, nor deafe, nor lame or maimed, either in hand, or foote: they ſhall all be liberall handed and harted. The niggard will ſtil ſpeake of niggardlineſſe, and his heart wil deviſe how he may pinch and ſpare, and deale wickedly even againſt the lord, that in his poore members asketh of him, that the hungry ſoule may depart from him empty, & that the thirſty may haue none of his drinke.

His meaſures wherewith hee meaſures his almes, are pinching; his counſels & deviſes, are couetous and wicked; and his words are lies,

to speake against the poore, when as he shoulde wisely iudge, consider, & pitty them. These are niggards, but these are none of these bountifull kings subiects, he can abide no such pinchers, & hardheads. But the liberal man (saith the Prophet) wil devise of liberal things, he will forecast how he may giue to the poore, he will every
1. Cor. 16. weeke lay aside something for them, as S. Paul counselleth, and he will continue his liberality. He will giue to seven and to eight, he will giue morning and evening, and all the day long. He wil not say that churlish word, God send you, haue we not served enow already? Such a godly, a merciful, and bountiful man the Lord chooseth to himselfe (as we sing in the 4. Psal.) neerest and dearest vnto him. Such a one was David, whom that Psalme speaketh of, whom afterward, God calleth a man after his own hart. Wilt thou be then a man after gods own hart? be liberall and bountiful. Let not thy hand be open to take and receiue, but shut or lame when
44. cap. thou shouldst giue. Let vs now, saith Ecclesiasticus, commend the famous men, & our fathers of whom we are begotten, the Lorde hath gotten great glory by them, they haue ruled kingdomes. They were rich and mighty in power & liue quietly at home. Al these were honourable men in their generations, and well reported of in their times. There

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are of them that haue leſte a name behinde them, ſo that their praiſe ſhalbe ſpoken of. But there are ſome alſo which haue no memorial and are periſhed, as though they had not bene, & are become as though they had never beene borne, and their children after them. But the former were all merciful men, whoſe righteouſnes hath not beene forgotten. For whoſe poſterity a good inheritance is preſerved, and their ſeede is contained in the covenant. Here we may note two generations, two pedigrees, two progenies, even from the beginning of the world. The one of thoſe, by whome Gods name was glorified, which were mighty, wel reported of, and rich in their daies, and whoſe children are within the covenant of the Lordes protection, and mercy. And theſe were all mercifull men, whoſe righteouſneſſe that is liberality to the poore (as our ſaviour cals it. 7. Mat. ver. 1.) remaines for ever. The other generation, were cruell, ſtoute, proude, as appeareth the 6. of Gen. ver. 11. & they are dead like beaſts, without memorial, they did good to themſelues and to their children: but to no bodyels, as we read in the 49. Pſal. and now they lie in hel like ſheepe, death gnaweth vpon them. Now let every man chooſe which of theſe two races he will come of, whoſe ſteps he will follow. For no doubt whoſe trace he doth follow,

whiles it is called to day, that is, in the day of this life, whē night comes, that is death, which closeth vp his eies, with them he shall lodge for ever. Such a mercifull man was Abraham, that rose vp earely, and sate in his tent dooze, to meete and entertaine strangers and pooze trauellers. Such a one was Lotte, that sate for that purpose at the gates of the citty, that none should escape him, and he lodged Angels vnawares, as S. Paul saith: fewe such housholders at this day, that for this ende, either sit at their doozes, or walke to the gates of the citty, but rather to take the aire, to spie faults, to see and to be seene. Such a good & mercifull magistrate was Nehemias, who whē he perceiued his people and subiectes to be indebted, he sought by & by, meanes to helpe to ease them, and consulted with his fellow brethren, the elders of the citty, how this burthen might be lightened. The people were constrained, to lay their lands to gage, and euen their children, to buy foode: And their continual labour in building the temple, gaue an occasion of this necessity. This complaint, this hard dealing, greatly grieued Nehemias. They were lately delibered all of them frō the yoke of the king of Babylon, & should they now bring their brethren in bondage again to themselues? This grieued the good magistrate. And surely, so it may grieue vs, being delibered from

Nehem. cap. 5.

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the yoke of our spirituall Babylon, & the Lorde giving the greatest freedome in the worlde, to the soules and consciences of his people, nay to vs al (for even the best of vs all were bondmen) that we being now thus delivered our selues so lately, by the Lordes hand, should deale hardly with our brethren, or shoulde bring them into bondage by great prices, or hard rents, or vnreasonable exactions, or duties at their handes. Surely this cannot please the Lord, who is our father, and hath called vs al, children of the freewoman, and not of the bondwoman, even labourer and artificer and ploughman and gentlemã. Al now are Gods freemen in Iesus Christ. But marke now Nehemiah his proceeding herein, he cals together these rich men: he perswades them: It wilbe, saith he, a slaunder to vs amongest our enemies, if we shall so deale with our brethren: The fame thereof will come to their eares: And our God shalbe blasphemed by our vnsatiable dealings, nay our god shal plague vs if we deale thus: He shal bring vs into bondage againe: our deliverance is not fully wrought: Oh let vs walke in the feare of God &c. The same reasons should moue vs. Our enemies the papists are round about vs, they harken what we do. See, say they, how they deale with their brethren. Is this a good religion? Againe our deliverance is not fully wrought, no more then

theirs, oh let vs therefore stande in feare of our God, & not oppresse his people, least he bring vs all into bondage againe. And let vs follow Nehemiah his example, I, saith he, & my servants, will lend freely both money and corne, doe yee the like: And restore them againe their landes vineyards, and orchards, and gardens, and their houses which they haue for very neede pauned vnto you: And the hundreth part of the money, that you haue exacted of them. And they said, we wil restore them again, and wil not require any thing of them, and wil doe as thou hast spoken. These were obedient subiects: I would to god our creditors, would doe so much, to their debters (God commanding them) as the Iewes did at the commandement of Nehemias. They wil not remit one penny of their price, they wil haue their covenants. Remember, these Iewes would not deale so with their brethrē. And shal Christians? But to let Nehemiah passe. Let vs
1. Tob. come to Toby who was a meaner man, and of lesse wealth. He went to all them that were in captivity, and comforted them. And when he came to Rages a citty of the Medes having 10. talents of silver, of the thinges wherewith the king had honoured him, and sawe one Gabelus of his owne tribe, in necessity, he gaue him the
1. Joh. 3. vers. 17. saide waight of silver, vnder an hande writing, fulfilling the saying of S. Iohn. He that

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hath this worldes good, and seeth his brother stand in neede, and shutteth his compassion from him, howe dwelleth the loue of God in him? Gabelus did not come to borrowe this of him, but he seeing his necessity, of his owne wil offered it him freely. But nowe a daies many men come to those that are well able to lende them & cap and crouch, and goe without. The Turks in this point draw more neare Christianisme then we doe. I read that if a man be sicke among them, everie one will sende him such things as he needs: he shal not neede to sende to them for it, nay they will striue who shall sende first to him. With vs, one shall be in many places sicke a good while before he be sent to. Nay if he send for any thing, perchance he shall sende twise before he speede once. Such is our hardnes of hart to our brethren, more then Turkish or heathenish. So did that good Samaritan in the Gospel: being a stranger, of a contrary religion, in his iourney, being vnasked, seeing the poore man lie by the way side, halfe deade, he went to him, he bound vppe his woundes, hee powred in oyle and wine, he set him vpon his owne beast, going a foote himselfe, hee carried him to a common Inne, he gaue him two pence, according to his ability to sustaine him withal, he promised whatsoever he spēt more, he would pay at his returne. And our saviour saith to e-

very Christian, go thou and doe the like. Here is a notable example of giving, of lending, of relieving, of comforting our neighbours and brethren. Oh that all these promises, blessinges, threatnings, punishments, examples, coulde beat into our rich mens hearts, to be mercifull in giving and lending freely to their poore and needy brethren. I would they would consider but how many things they stand in need of, and must borrow at Gods hands daily far greater & more worth then all the goods they haue (besides health of body, and prosperity of children) I meane mercy for their sins; and remembring this, would lend and giue to their brethren freelie, mercifully and christianly, & not covetously, pinchingly and churlishly, that they might hereafter obtaine mercy.

The Lord Iesus grant vs al grace, to be faithful Christians to him: loving Samaritanes to our neighbours, true subiectes to our Prince, carefull maintainers of our common wealth, zealous professors of the gospel, merciful relievers of the poore, and watchfull servantes against his comming, for his glorious name sake. To whom with God the father, & God the holy Ghost, be al honour and glory, wisedome, power, and salvation both nowe and for ever, *Amen*.

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